

“Authority” in Korean Presbyterian Preaching: A Practical Theological Investigation

by

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DECLARATION

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ABSTRACT

Korean society has experienced more severe changes in the last 50 years than in the last 500 years. The pulpit has also faced the challenges created by the socio-cultural revolution following the collapse of Korean traditional values, while authoritative and hierarchical cultures are rapidly changing as a result of westernization and political transformation. This situation has led to an acute crisis in the relationship between the hearer and the preacher in Korean services, where the Korean Presbyterian preachers still pursue an authoritarian style of preaching based on hierarchical, logical or proposition-centred preaching and argument-centred preaching.

Since the 1990s Korean Presbyterian homiletics have accepted narrative preaching as an alternative to the traditional manner. However, this narrative preaching aggravates the problematic relationship - extending the gap, falling into theological relationalism, and neglecting the identity of Jesus Christ - between the preacher and the hearer. The preaching should propose the face-to-face relationship, a participatory role in the preaching process, and interactive persuasion.

In order to overcome both *authoritarianism* and *subjectivism* in the authority of preaching, this research studies the theology and homiletics of three homiletics, namely Rose, McClure and Campbell, who propose the functional community as an alternative, suggesting face-to-face relationships, fostering the congregation to participate in the whole process of preaching, and support to interpret the truth being the task of the whole community. Afterward, preaching is defined to explore the blending of the four elements (God, Bible, preacher and audience) to create a living voice, so that the four elements of preaching are reassessed and re-interpreted in terms of the “Spirit-guided community authority” in the Korean Presbyterian homiletics.

Hence, Korean Presbyterian preaching, lastly, needs to consider the purpose of the preaching as “building up the functional community” homiletically, applying the doctrine of the priesthood of all believers into homiletics theologically, turning from rhetoric to theo-rhetoric,

and exercising the way of power that Jesus Christ practised.

OPSOMMING

Die Koreaanse samelewing het in die afgelope 50 jaar deur meer drastiese veranderinge gegaan as in die afgelope 500 jaar. Die preekstoel is ook uitgedaag deur die sosio-kulturele revolusie wat deur die ineenstorting van Koreaanse tradisionele waardes veroorsaak is, terwyl outoritêre en hiërargiese kulture vinnig verander vanwêe verwestering en politieke transformasie. Hierdie omstandighede het 'n ernstige krisis veroorsaak in die verhouding tussen die luisteraar en die prediker in Koreaanse dienste, waar predikers steeds 'n outoritêre preekstyl handhaaf wat op 'n hiërargiese, logiese of proposisie-gesentreerde prediking gebaseer word en argument-gesentreerde prediking.

In hierdie sin het Koreaanse homiletici narratiewe prediking sedert die 1990s aanvaar as 'n alternatief tot die tradisionele manier. Dit vererger egter die problematiese verhouding – verleng die gaping, verval in teologiese relasionalisme en verwaarloos die identiteit van Jesus Christus – tussen die prediker en die luisteraar. Die prediking behoort 'n aangesig-tot-aangesig verhouding, 'n deelnemende rol in die predikingsproses en interaktiewe oorrëding voor te stel.

Om beide *outoritarisme* en *subjektivisme* in die outoriteit van prediking te oorkom, bestudeer hierdie navorsing die teologie en homiletiek van drie homiletici, naamlik Rose, McClure en Campbell, wat die outoriteit op die funksionele gemeenskap as 'n alternatief plaas. Hulle stel voor aangesig-tot-aangesig verhoudings, die bevordering van die gemeenskap om in die hele proses van prediking deel te neem, en ondersteuning om die waarheid te interpreteer as die taak van die hele gemeenskap. Hierna word prediking gedefinieer deur die vermenging van die vier elemente (God, Bybel, prediker en gehoor) te ondersoek om 'n lewende stem te skep, sodat die vier elemente van prediking herbesin en herinterpreteer word in terme van die “Gees-geleide gemeenskapsoutoriteit” in Koreaanse homiletiek.

Dus behoort Koreaanse prediking laastens die doel van die prediking homileties te heroorweeg as die “opbou van die funksionele gemeenskap”, die leer van die priesterdom van alle gelowiges teologies toegepas in homiletiek, van retoriek te verander na teo-retoriek en

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CHAPTER 1: INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

The image of a pastor in the Korean church¹ normally conjures a figure of authority. In his book, *The Witness of Preaching*, Long² uses four images of a preacher to answer the question, “What is preaching?” From his classification it seems that the Korean pulpit has strongly connotations of the herald image, which does not try to preserve the Christian doctrine or persuade the hearers that the contents of the preacher’s sermons are true, but only seeks to deliver the message (Long 2005:19-21; cf. also Kim 2010:3).³ The herald image downplays not only the role of the pastor, but also the role of the congregation, because it does not consider whether the hearers are rich or poor, Korean or African American, single mothers or corporate CEOs, residents of a nursing home or youth on a retreat.

Kim (1999:66) investigates the history of Korean preaching based on Lucy Rose’s method of “why, what, and how”⁴, and concludes critically that:

1 It is acknowledged that for the purposes of this study “the Korean church” refers mainly to the Korean Presbyterian Church.

2 Long (2005:18-51) identifies four images of a preacher, and evaluates the strong and weak points of each image. Firstly, the herald image presents a situation of getting the message straight and speaking it plainly; but its weak point is that it fails to take adequate account of the context of preaching. Secondly, the pastor image focuses on people’s personal concerns in an attempt to make the story of the Bible their story. Thirdly, the storyteller image tells us who the preacher is by describing how the preacher preaches through storytelling. A weakness of this image is that it tends to underplay the non-narrative dimensions of Scripture and to narrow the communicational range of preaching to a single method. Lastly, Long suggests that the new image of the preacher according to Acts 20:24, shows “preaching as bearing witness.” The preacher is to witness to the gospel of the grace of God. His or her purpose of preaching is to bear witness.

3 In his thesis, Kim (2010:130-131,137) defines the image of the Korean Presbyterian preacher empirically. He concludes that the contemporary Korean preacher still prefers the image of a herald, rather than that of a witness, pastor, and storyteller.

4 Rose (1997; cf. also Kim 1999:57-67) divides the history of preaching into four categories, namely traditional, kerygmatic, transformational, and conversational preaching. She also examines them within the framework of purpose, content, language, and form of preaching. Thus the question of ‘why’ includes the purpose, desired outcome, focus and function of preaching, while ‘what’ refers to content and biblical hermeneutics, and ‘how’ refers to the language, form, or shape of preaching.

The Korean preachers have kept almost the same characteristics in their sermons for the last one hundred years – a hierarchical understanding of the preacher’s authority, a topical three-point preaching style, a deductive structure, transmitting-ideas-style rather than experiencing the message, monologue-style communication, personal and spiritual content, and a propositional system in preaching.⁵

It can be said that the Korean pastors generally preach the Word of God in a strong, authoritative way which has the effect, however, of widening the gap between the preacher and the hearers.⁶ In other words, the preacher looks down on the congregation and the congregations look up to the preacher. What is the focal point of retaining the traditional style in the Korean preaching in the last 120 years? Kim (1999:67) points out that, “Contemporary preaching in the Korean church confronts the need to reconsider its understanding of the preacher’s authority.” In order to evaluate and transform the Korean pulpit, there is a need to rethink the authority of the preacher as a critical starting point.⁷

5 For a proper understanding of the preaching in the Korean Church, Kim (1999:11-95) analyzes it in views of the sociocultural, historical-theological, and homiletical aspects, and then he (Kim 1999:94-95) confirms the state of the Korean Protestant preaching, writing: “We have seen that the traditional homiletical paradigm, which the Korean church has relied on for its preaching ministry during last century, needs to shift...This anecdote eloquently demonstrates the need for a homiletical shift in the Korean church, which has retained only the traditional homiletical paradigm – propositional, rational, three-point-making, and imperative.”

6 Lee (1997) in his book, *Korean Preaching*, examines the reasons for the preacher’s strong authority which have continually exposed the serious problems in the Korean church. The Korean preacher bases the authority of a preacher on the Bible; the only book that Korean congregations believe truly reveals the will of God. This strong fundamentalistic Biblicism is due to the influence of the American missionaries in the early phase of the Korean Church. Biblicism has ignored doctrine and theological tradition in the interpretation of the Bible (Lee 2007:54; cf. also Kim 2010:73) In particular, in homiletics, two preachers, Lloyd-Jones and John Stott, have greatly influenced Korean Protestant preachers, even up to this day (An 1997; Park 2010:124). Moreover, the authority of the Bible is a very important issue, being a criterion for evaluating narrative preaching theology. For example, the Korean church among the more conservative denominations has rejected narrative preaching, i.e. represented by the works of Craddock, Lowry, Buttrick due to the ambiguity of the authority of the Bible (Ryoo 2003:13-17).

7 Wilson (1995:11) claims that authority is the dilemma of the contemporary preacher because “No longer is the preacher automatically granted authority by virtue of the office.” Allen (1997) also points out the problem of authority especially in a postmodern setting. The preacher cannot simply invoke an external source like tradition, empirical observation, or logical deduction as sufficient

The authority of the preacher has mostly remained unquestioned in the Korean context, because it is viewed within the hierarchical framework of God, the Bible, the preacher and the hearer.⁸ Cilliers (2004:22-24) asks, “What is a sermon and how do you define it?” He also highlights four basic elements of preaching – God, Bible, congregation and preacher. Without these four elements, there can be no preaching. However, when one mentions, “preaching”, the four basic elements are not related hierarchically to each other, but combined equally in an aesthetic fashion to create a blending of voices.⁹ The reason why Cilliers (2004:24) proposes the understanding of the four-fold relationship in preaching is that:

The preacher indeed is part of the congregation, and the goal of his/her office is not to obstruct the view on Christ, not to come between the congregation and Christ, but rather to be a mediator, a pointer towards Christ.

Cilliers insists that the preacher is one of God’s people. The preacher is not isolated from the congregation, but with them, because s/he stands to preach from the centre of the community’s life, not from a point above it or at its edge (Long 2005:4). In this regard, the preacher is person who has been baptized into Christ; s/he is first a member of Christ’s body, the church, before being its leader (Craddock 1986:83; cf. also Lose 2003:61). From this point of view, one needs to ask the question “What are the problems associated with a hierarchical understanding of the preacher’s authority?”

basis for the congregation’s assent. Whereas modernity sought universally recognized standards of truth, communities in the postmodern setting typically acknowledge that different communities see truth differently.

8 Most Korean homileticsians (Yu & Lancaster 1988; Chung 1999; Lee 2007) explain the delusive reason in terms of sociology and claim that the Korean preachers are prejudiced by Shamanism and Neo-Confucianism. Influenced by these, they become authoritarians who exercise power and authority in the ministry and in the pulpit.

9 Cilliers (2004:24) explains how to combine this four-fold relationship within the matrix: “The wonder of preaching takes place when, through an act of the Spirit, these elements converge to become so related that God reveals Himself to a congregation through the Bible and the preacher. In this blending of voices, this interplay, lies the promise and challenge of that which we call preaching.”

In his book, *The Roundtable Pulpit*, McClure¹⁰ (1995:31-47) identifies two types of preaching style, viz. sovereign (traditional) preaching, and inductive (narrative) preaching. Sovereign preaching implies that the preacher embodies the point of final decision within the congregation, and authority resides in a single person. Thus, it maintains that when the preacher speaks, God speaks. In view of McClure's (1995:31) classification, one may regard the Korean pulpit as sovereign (traditional) preaching, because "Korean preaching considers the preacher as the living oracle of God, the privileged speaker who conveys God's Word to the community" (Lee 1997:103; Kim 1999:66; Rhee 2008:291-293). Hence, the congregation naturally relates to its preacher from the point of view of spiritual hierarchy.¹¹

In this regard, Kim (1999) suggests narrative preaching and its methodology to solve the question at issue, viz. the traditional Korean preaching under threat of collapse. He considers the present Korean preaching style as being in the same situation as North America, when that country faced the development of a new homiletical paradigm in 1970: "The New Homiletics provides a clue to the dilemma in Korean preaching and an analogy for the homiletical paradigm shift needed in [the] Korean church" (Kim 1999:4). Compared to deductive preaching, inductive (narrative) preaching represents an important attempt to include the hearer in a more significant role in the preaching process (McClure 1995:41-42). Owing to a change in the social structure, the preacher can no longer presuppose the general recognition of his authority as a clergyman, nor the authority of his institution, nor that of Scriptures. Craddock recommends "inductive preaching" because it is less authoritarian and reflects a more natural form of communication for the contemporary listener. Furthermore, he wants preachers to

10 McClure (1995) suggests a third way, collaborative preaching, to transform the leadership style from a vertical one where the preacher maintains all the power, to a horizontal one where the people of God engage in the preaching ministry. Collaborative preaching is also a method that involves members of a congregation in sermon brainstorming, because the congregation members are equally children of God who have important insights into the interpretation of the Bible and into spiritual experiences.

11 In studying the Korean church leadership, Kang (2002:168) remarks that "The Korean church leadership seems to have been characterized by authoritarianism rather than authority as expressed in the Bible. In other words, authoritarianism by position and function rather than authority by legitimacy, spirituality and character have been dominant in Korean church leadership and leaders have enjoyed controlling lay people with that authoritarian stance."

preach so that “the listener completes the sermon, that is, the open-endedness” (1986:29-30). Thus inductive and narrative preaching attempts to include the hearer in a more significant role in the preaching.

Although Craddock’s inductive preaching offers various benefits to the area of contemporary homiletics, and also challenges the Korean preaching in terms of hearers, Lee (2003:100) affirms the three limitations with the views of Campbell who is a postliberal theologian, as follows:

The first problem is a crisis relating to the sermon goal focused on creating an experience for listeners. The second problem is that their theories overlook the identity of Christ as a central figure of the narrative of the Bible. The third problem arises out of the individual trend of their sermonic approach where the importance of community is lost.

The preachers should be without authority while the hearers have the final authority to decide whether it is true or not. As a result, in narrative homiletics, the real authority of preaching resides with the hearer who ultimately makes the sermon (Lee 2003:112). According to Campbell (1997:141), “The shift of authority brings with it the danger of theological “relationalism” – a relationalism that dares to make no claims for God apart from the experience of human.”

Up to now the pulpit has also faced the challenges created by the socio-cultural revolution caused by the collapse of Korean traditional values, while authoritative and hierarchical culture has been changing rapidly because of westernization and political transformation. This situation has led to an acute crisis in terms of the relationship between the hearer and the preacher, because the preacher has pursued an authoritarian style of preaching based on a hierarchical, logic or proposition-centred preaching and argument-centred preaching.

Even with the introduction of narrative preaching, the Korean Presbyterian Church has over-emphasized the authority of preachers by misunderstanding the nature of authority

itself, so that it is too deductive and authoritarian. Korean preaching also neglects the four components of preaching, particularly with regard to parishioners who listen to God's voice as partners, even though narrative preaching has emphasized the role of parishioners in the preaching event. Therefore, the Korean church pulpit shall need to restore the mutual and nurtured relationship between the hearer and the preacher regarding the authority of preaching.

1.2 AIM OF RESEARCH

The main purpose of this study is to suggest a new framework of authority based on neither the preacher nor the hearer-centred approach, but on a third approach, as an alternative solution to this problem. This alternative is the interplay of the four elements of preaching – God, the Bible, the preacher and the hearer – through an act of the Holy Spirit. Even if narrative preaching, originating in a critique of the traditional posture (hierarchy) of authority, has challenged the contemporary preacher to take cognition of the relationship with the hearer and the hearer's role, the Korean Presbyterian pulpit still faces some problems.

Thus, to achieve the main aim, firstly, the influence of this so-called hierarchical authority and the new understanding of authority in inductive preaching will be investigated critically, before evaluating the strengths and limitations based on the homiletical approaches by McClure, Rose, Campbell and Cilliers.

The second purpose of this study on the need for a new understanding of authority is not only to examine the homiletical challenges identified by Campbell, Rose, and McClure one-by-one and then the authority of “*the functional community*”, but also to apply their insights to the communication between the preacher and the hearer, especially in the Korean pulpit.

The third and final purpose is to develop the relationship between the four elements of preaching, especially between the preacher and the hearer. Even though Campbell does not stress the pneumatological aspect, it is the Holy Spirit who truly controls the whole

process of communicating the gospel. Therefore, the study will argue that the role of the Holy Spirit supersedes the other three roles, when the four elements of preaching blend their voices.

More specifically, this study can accomplish its purpose by investigating following research questions:

- (1) What kinds of the homiletical problems have manifested in the course of the history of the Korean Presbyterian Church regarding the authority within the hierarchical framework of God, Gospel, the preacher and the hearer?
- (2) What kinds of the historical and homiletical elements have affected the hierarchical, preacher-centred authority and the relational, hearer-centred authority of the Korean Presbyterian Church?
- (3) What are the theological homiletical features of Rose, McClure, and Campbell who shift the authority onto the functional community as an alternative?
- (4) Are there distinctive marks of the authority in the context of postmodernity? What are the sources of authority and the contents of authoritative sermons? If the sources and contents for authoritative preaching have the four elements – God, the preacher, Gospel, and congregation - how can they be reconsidered and reinterpreted to create a living voice with a central act of the Holy Spirit in terms of the community based authority?
- (5) How should the Korean Presbyterian preacher use the authority and power in the pulpit?

1.3 HYPOTHESES

- (1) To embody a face-to-face relationship between the preacher and the hearer, the terminus of preaching should be the operative community (McClure 1995:12,20-25,50-51; Campbell 1997:221-231; Rose 1997:4,121-122). It should be established not by endeavouring to solve a hearer's private problem, but by performing an ecclesial

discipline on the one hand, proclaiming and hearing the Word authentically, and on the other hand, by administering sacraments in the worship service (Campbell 1997:96-97).

(2) Theologically, describing the participatory role of the congregation, from a closed system to an open system in the preaching event, Korean preaching which is regarded as preacher-centred would interpret “the priesthood of all believers” appropriately – the foundation doctrine of the Reformed Church – and also apply its homiletical marks to the pulpit (McClure 1995:22; Campbell 1997:133; Rose 1997:4,93-94).

(3) Describing the interactive persuasion between the preacher and the hearer, in communication theology, on the one hand, the rhetorical purpose of the biblical narrative is to emphasize the character of Jesus more than the homiletic skill or technique to amuse an individual audience (Campbell 1997:171; Lose 2003:113). Moreover, the truth being told and interpreted is not some individual’s property, but the community’s. On the other hand, sermons have to include feedback as an essential part of the communication process (Pieterse 1987:94; McClure 1995:56). The premise of this argument is that communication, as a theological word, fosters the right relationship with God and each other, presupposing dignity, equality and freedom (Bluck 1989:1).

(4) In order to empower the Korean preaching nutritionally, it is necessary for the Korean pulpit to adopt a mode of authority that belongs to the *operative community* and presents preachers not as members of a spiritual hierarchy, but partners who need to be disciplined and to build the communal church. After all, the four preaching elements should interact equally through the operation of the Spirit to reshape the appropriate authority, because “the nature of involvement of the Holy Spirit in the process is called the ‘Spirit overpowering co-relationship’” (Jung 1995:7; Cilliers 2004:24).

1.4 METHODOLOGY

In order to provide the hearer with nurturing power, Korean preaching should be reconsidered as a whole, and the definition and locus of authority be reshaped from the viewpoint of practical theology and homiletics. For this purpose the methodology of

contemporary practical theology will be employed, which Osmer (2008:4) summarizes in four phases. Whilst acknowledging all these phases this dissertation will focus especially on phases 3 and 4.

(1) Firstly, research begins with an interdisciplinary description of the practice or analysis of the situation. In this phase, which focuses on the *descriptive-empirical task*, the researcher will study the theory of preaching in the Korean Presbyterian Church (measured against McClure's three criteria) to describe its distinctive features regarding the authority of preaching which has been characterized by a one-sided relationship and communication between the preacher and the hearer. At this stage also, the problems associated with the question of authority in Korean preaching will be examined. The task will be complemented through a literature study.

(2) Secondly, the researcher seeks an explanation (hermeneutical perspective) of the situation by formulating a hypothesis. This second step of the *interpretive task* will examine what is happening and why the patterns and dynamics occur. In order to explain the reality of Korean preaching, one needs to carry out multiple analyses – of the religio-sociological background and the church history, as well as a homiletical investigation. In the first analysis, Korean preaching will be examined against the religio-sociological background of Shamanism and Neo-Confucianism, which is being evoked to over-emphasize the authority of the preacher, and which also leads to a misunderstanding of the definition of authority as a social and not a theological concept.

History is a creation of the times. Therefore, the history of the Korean Presbyterian Church will be reviewed in accordance with Lindbeck's classification of religion and doctrine. In *The Nature of Doctrine*, Lindbeck (1984) suggests three possible paradigms for understanding theories of religion, namely a cognitive-propositionalist (the traditional homiletical theory), an experiential-expressive (narrative preaching) and a cultural-linguistic view (postliberal preaching). The researcher will conduct an investigation into Korean church history and homiletics using the first two paradigms, thus adopting the framework of Rose (1997) to assess each paradigm critically, as follows:

- Purpose: Why does the preacher preach?
- Content: What does the preacher preach?
- Language: What kinds of sermonic languages does the preacher use?
- Form: How does the preacher preach?

Finally the investigation will help to clarify the historical and homiletical factors that influenced the hierarchical, preacher-centred authority, and the breakdown in communication in preaching at the Korean Presbyterian Church.

(3) Thirdly, in *normative* phase, the praxis will be evaluated to find the normative backgrounds of tradition or to investigate the normative ideas of the people. In order to complete the task, theological concepts are used to interpret particular episodes, situations, or contexts, construct ethical norms to guide our responses, and learn from “good practice”. In the proposed study, Campbell’s theological and homiletical cultural-linguistic views will be analyzed. In order to escape the dilemma of authority, Campbell imputes the authority to “the operative community” as an alternative. Even though Long classifies the homiletical approach by McClure and by Rose as being in the pastor image, in my view, they also consider that the authority of preaching as belonging to the operative community (McClure 1995:12,22; Rose 1997:97).

Thus, one needs to understand their proposed methods, because on the one hand, they point out the limitations of traditional and inductive preaching, and on the other hand, each suggests an alternative method. For McClure (1995:48-58), “collaborative preaching” is recommended while Rose (1997:121-131) suggests “conversational preaching”. As the first step in the normative task, the homiletics as designed by Campbell, McClure and Rose will be investigated individually, before comparing them to each other to identify the notion of communal authority, as well as the means of communication between the preacher and the hearer. The framework of Rose will also be useful in analysing the approaches under this task.

In the end, preaching homiletically requires a blending of voices – of God, Bible (Gospel), preacher and congregation (Cilliers 2004:22-24), so that, in a way, it would be impossible for preachers to possess the authority. Thus, while “communal authority” is beyond both the preacher and the hearer-centred authority, the researcher will identify the authority in preaching based on these presupposed four essential elements of preaching, and the result of their interplay – since particularly the blending of the four elements to create a living voice, points toward a central action of the Holy Spirit. The Holy Spirit works throughout the whole process of preaching. For Søggaard (1986:109-111), this is called “Spirit-guided communication”, because the work of the Holy Spirit is a foundation to all Christian communication (cf. also Jung 1995:192); while the four elements interact during the preaching event, the Spirit leads and enables mutual relationships (Jung 1995:7).

(4) Finally, all practical-theological work aims to make suggestions and recommendations in order to improve and transform the existing practice, as a final *pragmatic phase*. Therefore, the researcher will suggest an adequate homiletics that could reorganize the Korean pulpit in terms of relationships, the participatory role, and the interactive persuasion between the preacher and the hearer.

1.5 DEMARCATION

The demarcation of this research relates to two things: firstly, to the terms Korean Presbyterian Church and postliberalism, and secondly to the research methodology, as outlined by Osmer (2008).

The thesis will concentrate on the South Korean Presbyterian Church, and especially on the conservative evangelical denomination which has emphasized the discrepant authority of the preacher. Furthermore, the concept of postliberalism will be examined only in relation to homiletical and theological ideas as they influence present-day preaching. The study will draw mainly on insight from Lindbeck and Campbell, as well as from Cilliers, Rose and McClure.

The second section concerns the research design. The study of the notion of authority in the Korean Church will be done through a literature study.

CHAPTER 2: BRINGING THE CONCEPT OF AUTHORITY INTO DIALOGUE WITH RECENT THOUGHT IN THE LIGHT OF McCLURE’S METHOD

In order to study the reality of the Korean Presbyterian preaching as the *descriptive-empirical task*, we examine an interdisciplinary description of the practice toward an analysis of the situation, by applying McClure’s criteria that express the nutritive empowerment in the leadership and preaching of a community. McClure (1995:20-25,30-37) uses three criteria to construct the relationship between preachers and hearers: Preaching must embody (1) a face-to-face relationship, (2) participatory roles in decision-making, and (3) interactive forms of persuasion. When one analyzes the Korean Presbyterian pulpit using McClure’s criteria, some homiletical problems are observed in the practice of the Korean Presbyterian Church. This analysis could help the Korean Presbyterian pulpit to solve the one-sided relationship and communication between preachers and hearers when the four categories mentioned by McClure and Cilliers are applied correctly.

2.1 THE NEED FOR A FACE-TO-FACE RELATIONSHIP

The first criterion indicates *the relationship* between the preacher and the hearer. They should work together to establish *face-to-face* or *symbiotic relationships in the community* (McClure 1995:21). However, congregations in Korea relate to preachers in terms of verticality and spiritual hierarchy (Oh 2004:82). In his thesis, Jeong (2010:118-122) researches the attitude of the Korean congregations toward their preachers in terms of their authority and ethos, with four questions, the first being “Do you regard preachers in Korea as authoritarian?” Jeong (2010:120) remarks that “the majority regard preachers in Korea as authoritarian”, because in this question, 180 congregants replied “Yes” from a population of 300. In the response to the second question, Jeong (2010:121, cf. also Kim 2013:24) also concludes that “a large number think that a patriarchal hierarchy has affected the Korean preacher as a father-figure in the

church.”¹²

The traditional style of preaching, which tends to elevate preachers above their congregations, creates a serious problem. The sovereign style entails relationships built on emulation, obligation, and obedience. Thus, the Korean congregation is placed in a position of dependence and submission. In this traditional (sovereign) homiletical practice, the preacher embodies an authority model whose main duty is to tell people *what* to believe and *why* they should believe it (Rose 1997:14). As children are obliged to show their father honour, obedience, and imitation, so the hearer has to obey the teaching he/she receives from the pulpit. The hearer's particular experiences (of gender, race, economic status, various traditions, etc.) are obviously of little importance in the formulation of the preacher's message (McClure 1995:33).

In 1971, Craddock's book, *As One without Authority*, became one of the first homiletical texts to advocate the important role and authority of the listener. Craddock claims that the older homiletics, with its Aristotelian basis and its authoritative tone, failed to reach the contemporary audience. Hence, Craddock (1986:14) asserts that “A fifth reason for the current decline of the strong pulpit has already been touched upon: the completely new relationship between speaker and hearer.” Owing to a change in the social structure, the preacher can no longer presuppose the general recognition of his authority as a clergyman, or the authority of his institution, or the authority of Scriptures. Craddock recommends “inductive preaching” because it is less authoritarian and reflects a more natural form of communication for the contemporary listener. Inductive preaching operates on two theological presuppositions regarding the listeners. According to Craddock (1986:60-64), the relationship between the hearer and the preacher can be summarized as follows:

One is that the preacher should recognize the hearers as the people of God

12 The second question is “Do you think that a patriarchal hierarchy has affected the Korean preacher as a father figure in the church? (Jeong 2010:120)” The third is “Do you feel that your church's pastor has the image of a father figure?” To this question, 210 congregants replied “Yes” and 90 said “No”. Jeong (2010:121) maintains that “the congregation regards his/her pastor as a father figure, that is, a controlling concept of the pastor as a father figure in the local church.”

and realize that his message is theirs also, that is, he speaks not only to them but for them. In this point, the congregation is not only more than just the destination of the sermon, but also has particular concrete experiences which are ingredient to the sermon. The other one is that even in missionary preaching, the listener is not viewed as totally alien to God and devoid of Godwardness. Hence the hearer is capable to participate in the movement during the sermon and also arrive at a conclusion that is his own, not just the speaker's.

In brief, inductive preaching tries to balance forms of preacher-hearer relationships, which are built on shared experiences and expectations rather than on duty and obedience.¹³

Even though, unlike traditional preaching, inductive preaching enables us to understand preaching in terms of mutual interaction between the preacher and the hearer, it strongly supports the hearer's standing not in a community, but as an individual. Therefore, inductive preaching fails to build communities of faith (Thompson 2001:14), since individualism becomes a major obstacle to the communal identity of the church. Campbell (1997:135,137) also criticizes the trend of individualism as follows:

The purpose of open-ended, inductive preaching is to allow individuals the freedom to experience the sermon for themselves, to feel their own feelings and think their own thoughts. The focus of preaching is finally the individual hearer. Each person is to draw his or her own conclusion... In the end, the goal of preaching is to enable every hearer to "stand alone" before God.¹⁴

13 In this regard, Kim (1999) suggests that narrative preaching and its methodology could solve the issue of traditional Korean preaching, which is at the verge of collapse. He considers that contemporary Korean preaching is in the same situation as North American preaching was when faced with developing a new homiletical paradigm in 1970. Therefore, he asserts that, "The new homiletics provides a clue to the dilemma in Korean preaching and an analogy for the homiletical paradigm shift needed in Korean church" (Kim 1999:4).

14 Craddock (1986:67) believes that the inductive movement practises the doctrine of the priesthood of believers in the best way, because it enables the congregation to experience the freedom of that tenet. However, Campbell (1997:67), guided by Brown's works, criticizes this view

In narrative preaching, the real authority resides with the individual hearer who ultimately construes the sermon (Lee 2003:112). The preachers should be without authority while the hearers have the final authority to decide whether the message is true or not. Thus, when one passes the authority to the parishioners and stresses their experience in the preaching event, it naturally brings the danger of theological “relationalism” – a relationalism that dares to make no claims for the authority of God apart from the experience of human beings (Campbell 1997:141).¹⁵

2.2 THE NEED FOR PARTICIPATORY ROLES

Preaching points to *the participatory roles* that members of a congregation can expect to play in the decision-making and planning of the church ministry (McClure 1995:21). In this regard, the Word of God in the Korean sovereign preaching model loses its reality by failing to allow hearers a role in preaching. Preaching empowers when preachers and hearers become partners in both the discernment and the communication of God’s Word (Rhee 2008:290). The traditional preacher understands that in order to transfer power to the community of believers, the preached Word should become the final Word or mandate for the congregation through the activity of the Spirit (McClure 1995:34). The Word works as a decisive ruling or declaration that makes definitive claims on the congregation.

From the point of view of communication theory, the traditional preacher is the sender, the communicator, the one with a message or truth to be transmitted by means of the sermon to the congregation. On the other hand, congregants are recipients, and their

as a distorted application of doctrine: “In addition, and somewhat ironically, Craddock’s emphasis on the “priesthood of all believers” confirms the individualism inherent in his method. Craddock argues that his method affirms the priesthood of all believers because it gives each individual hearer the “right” to draw his or her own conclusions...As Robert McAfee Brown has noted, the doctrine of the priesthood of all believers is actually meant to serve as a corrective to understandings of grace focused on individual ‘religious experience’. The point of the doctrine is not that each person can serve as his or her own priest, but that every person is a priest to every other person.”

15 Lindbeck (1984:16) writes that, as a postliberal theologian, Campbell places authority neither on objective realities as the cognitive aspects of religion, nor on the Word events as an experiential-expressive dimension of religion, but on ecclesial culture as a characteristic of postliberal theology.

chief task is to validate to the sermon's message (Rose 1997:15). One image of this communicative process is the preacher as the pitcher in a baseball game and the congregation as the catcher. There is no dialogue here, and the role of the congregation is like that of a javelin catcher (Craddock 1986:55). In the Korean church, though congregational participation is welcomed and increases continuously in every area of ministry, the preacher is exclusively dominant in preaching, i.e., the delivery is preacher-centred (Oh 2004:186). When preachers want to hear least of all, congregants shall suffer in silence or declare that preaching is, or has become, boring, irrelevant and disappointing (Cilliers 2004:16). Accordingly, the Korean Presbyterian church needs to find a way to engage hearers in the preaching process in order to restore the partnership between the preacher and the hearer (Kim 2013:143).

Thus, one can argue that in preaching the role of the hearer must be reconsidered, giving him/her a more active part in the discernment and communication of the preached message (McClure 1995:35). As stated above, narrative preaching emphasizes the failure of traditional preaching to help the hearer participate in the sermon process. Traditional preaching has usually presented the Word in a deductive form whereby the main theme of the text is stated in the introduction or the three point sermon is preached (Lee 1997:91). Craddock (1986:55) remarks that "There is no democracy here, no dialogue, no listening by the speaker, no contributing by the hearer." The danger of such a sermonic direction is that the sermon can proceed without the interest nor involvement of the listener (Lee 2003:88).

Therefore, Craddock (1986:29-30) suggests that the Word of God not be asserted by the preacher as a decisive judgment made on the hearer's behalf. He proposes inductive preaching that would enable hearers to arrive at their own decision in the course of the sermon. He also encourages preachers to preach so that the listener completes the sermon, that is, that the sermon remains open-ended (McClure 2001:49-51). In order to understand his method of preaching, one should ask the question: what are the presuppositions behind Craddock's book, *As One without Authority*? The basic presupposition is that Christianity is dead. Ministers can no longer rely on the previous authority. Thus, the inductive method, which moves from the particulars of human

experience to the gospel, is necessary (Craddock 1986:14-15).

However, the goal of inductive preaching, according to Campbell (1997:133), is to evoke an “experiential word event” which correlates directly to the main characteristics of American culture. When one considers the goal of preaching as experiencing the Word through the inductive method, what is the problem? On the homiletic method of Craddock, Campbell (1997:155) comments that one faces the loss of a theological vision, because it does not appropriately establish the centrality of God as the subject and object of our sermons. Long (2005:44), guided by Berkhof’s insight, also points out a deep theological danger in relying on religious experience:

In the Old Testament, one of the reasons that Israel was continually abandoning Yahweh for Baal was that Baal was always more available, more visible, providing blessings that were more predictable. One could always count on Baal for a religious experience, but not so Yahweh...In sum, God does not always move us when we desire to be moved, and everything that moves us deeply is not God.

Craddock’s inductive method departs neither from theology nor from the Bible, but from cultural considerations which are directly correlated to characteristics of American culture. Therefore, the serious danger in inductive preaching is that this culture will finally take over the speech of the church (Campbell 1997:156). Even if one accepts Craddock’s (1986:52) affirmative proposition, “The method is the message: *how* one preaches is to a large extent *what* one preaches”, what his inductive method preaches would be a liberal theology of human experience. Thompson (2001:11) also argues that, “We must look beyond the ‘experience’ of the sermon to the goals and strategies of the entire preaching ministry.”

2.3 THE NEED FOR INTERACTIVE PERSUASION

Lastly, instead of interactive persuasion, the rhetoric of the Korean pulpit is assertion and defense, and can easily become coercive, especially when it is wielded by a judgmental personality (Kim 1999:268; Rhee 2008:291). Persuasion is a rhetorical

activity designed to effect a change of attitude and to motivate new forms of action. However, persuasion, in the sovereign form, is a function of the desire in the hearer for fixed, final, and objective truth and of the preacher's ability to tap that desire (McClure 1995:35). Cox (1985:51) notes that for the traditional preacher, "Preaching is one-way communication, because the purpose of preaching is to get what is in the mind and heart of the preacher into the mind and heart of the hearer" (cf. also Rose 1997:15). Thus, the preacher receives a message from God, and he just has to convey it. The language of the Korean pulpit is usually argumentative rather than rational, and imperative rather than indicative (Oh 2004:83). There is no interaction or self-persuasion in this idea. Kim (1999:60) also maintains that:

The surveyed sermons contained so many imperative expressions like "you have to..." and "you should..." and authoritative expressions like "In the name of Jesus I bless that..." In this respect, the image of the preacher is very similar to one in the herald model.

For Craddock (1986:54), the traditional deductive sermonic movement does not invite listener participation, but becomes coercive, assertive and defensive in terms of persuasion, because the parishioner is regarded simply as a passive receiver who accepts the right or authority of the speaker to state conclusions. The inductive form, using the logic of mutual problem solving, can become a vehicle by which preachers shape an experience for the congregation out of their own experience, thereby arriving at a text's meaning (Rose 1997:75). Inductive preaching can be called a revolutionary reverse against Aristotle's deductive rhetoric and logic that for centuries have governed the traditional sermonic movement. Instead of assertion, defense and coercive persuasion, Lowry, who follows Craddock's inductive method, offers an alternative – the narrative sermon that follows the sequential elements of a plot for "self-persuasion". A plot is the movement in a story from disequilibrium to resolution. According to Lowry (1980), the homiletical plot consists of five concrete sections, as follows:

The initial 'upsetting the equilibrium'; 'analyzing the discrepancy,' or discovering the explanatory why; the reversal, turning point, or 'disclosing the clue to resolution'; 'experiencing the gospel'; and 'anticipating the

consequences'. He lightheartedly labels these five 'oops', 'ugh', 'aha', 'whee', and 'yeah' (see also Rose 1997:75).

Instead of telling the congregation directly about the solution to the problem, for Lowry, a story is told or an image is created in which clues to a resolution are suggested (McClure 1995:46). Hearers, therefore, are permitted to draw their own conclusions by becoming involved in the preacher's homiletical journey, and in the arrival at a homiletical destination, that is, self-persuasion.

Craddock and Lowry focus on the homiletical use of narratives. One of their weaknesses is that the description of God (Christ) in biblical narratives is reduced to the inner experience of contemporary people. They emphasize the form, or plot to create the existential experience of the audience. In the end, their plot-centred approach is more concerned with the existential trend of creating individual experience than with the texture or rhetorical form of the biblical text (Lee 2003:127). Even though narrative preaching helps to develop the form of the sermon, the narrative shape of the gospels is focused on the plot and sermon form (Campbell 1997:171; cf. also Lee 2003:128; Lose 2003:113). In the end, Thompson's (2001:12) word of caution that, "Listeners shaped only by narrative preaching will have no grasp of the reflective dimensions of faith", should be heeded.

2.4 SUMMARY AND CONCLUSION

Hitherto, the Korean pulpit, evaluated in the light of McClure's method, employs the traditional approach to preaching, and the relationship between the hearer and the preacher is understood as being preacher-centred and inevitably related to authority. The Korean pulpit still misunderstands the authority of preaching as a spiritual hierarchy, in which the preacher forms the pinnacle.

As in North America, Korean homileticians have suggested inductive (narrative) preaching as a solution to the problems associated with sovereign (traditional) preaching since 1990. It seems that the inductive preaching of Craddock and Lowry could offer the Korean pulpit a new direction in terms of the relationship between the hearer and the

preacher. Inductive preaching, however, has some limitations in the area of homiletical theology. Firstly, it considers the destination and purpose of preaching as the individual parishioner, and the idea of solving a hearer's private problem. Therefore, inductive preaching fails to develop a "face-to-face relationship" in which the communal identity of the church becomes neglected.

Campbell (1997:133) points out that Craddock confirms the individualism inherent in his method with the doctrine of "the priesthood of all believers", but also that it is an example of what Brown calls a widespread misunderstanding of the doctrine. The point of the doctrine is not that each person should serve as his or her own priest, but that every person is a priest to every other person. Secondly, its rhetorical goal lies in the technique used to amuse the hearer, but as Campbell argues, the original function of the gospel narratives was to emphasize the character of Jesus. The reason for this, he believes, is that the church as the special community of Jesus can be established and sustained only by preaching Jesus, the sacraments and discipline as the three "marks" of the church. Lastly, Craddock places the authority of preaching on the experience of the hearer, so that inductive preaching finally lapses into theological relationalism.¹⁶

Therefore, even if "theologically, communication begins and ends with that dimension of dialogue" (Bluck 1989:1), imputing authority to the *preacher*, the Korean sovereign style of preaching has engendered a preacher-centred relationship, preaching, and communication. On the other hand, by placing the authority on the *hearer*, the inductive preaching has pursued a hearer-centred relationship, preaching, and communication. To escape this unavoidably complex subject, the Korean Presbyterian Church should not only investigate the hierarchical (traditional preaching) and relational (inductive preaching) authority, but should also reshape the authority in preaching in terms of *communal authority* in order to carry out a "face-to-face relationship", "the participatory

16 Brown (1961:172) points out three difficulties in adding the criterion of religious authority to personal experience: "1) The chief difficulty is that vividness becomes more important than content. 2) An allied difficulty is created by the unreliability of the content of personal experience. 3) The relationship of private experience to the corporate convictions of the religious community is a complex one. Those who assert the priority of experience over external authority claim that when there is a conflict between the two the burden of proof lies upon the community."

roles of hearers”, and an “interactive persuasion” in the homiletical journey.

In the following chapter, the researcher will explore the history of the Korean Presbyterian Church and preaching in terms of Lindbeck’s classification of religion and doctrine. It will help to clarify the historical and homiletical factors that influenced the hierarchical, preacher-centred authority in preaching.

CHAPTER 3: EXAMINING THE DISTORTED AUTHORITY IN KOREAN PRESBYTERIAN PREACHING

Explaining the reality of Korean preaching as an *interpretive task* demands multiple analyses of the phenomenon since the Korean Presbyterian Church was founded about 120 years ago by Western missionaries. History is always a creation of the times. Understanding the process and causes of the preacher centred preaching leads one to investigate the history of the Korean church and preaching, according to Lindbeck's classification. In his book, *The Nature of Doctrine*, Lindbeck (1984) categorizes religion and doctrine as three possible paradigms to apprehend theories of religion; a cognitive-propositionalist, an experiential-expressive, and lastly, a cultural-linguistic view. It is helpful to understand what is happening and why the patterns and dynamics occur in Korean preaching as the second step of Osmer's heuristic while one examines the Korean church history considering the first two theories. Homiletically, moreover, a cognitive-propositionalist model matches the traditional preaching model, and an experiential-expressive one corresponds to narrative preaching as well. Thus, the researcher shall classify the history of the Korean church and preaching as the traditional (sovereign) and the narrative, and then investigate each of them adopting the framework of Rose; that is, purpose, content, language, and lastly, form of the preaching.

3.1 THE TRADITIONAL THEOLOGY AND HOMILETICS: THE PREACHER BASED AUTHORITY

Many Korean historians and scholars of homiletics suggest a variety of scholarly perspectives on the division of Korean church history. In *The Dictionary of Preaching* Chung (2004:309) initially divides the history of the Korean preaching into six periods, a division which has been generally accepted in the Korean church, as follows:

The early missionary era, the early Korean preachers, the Shinto shrine idol under scrutiny by Japanese forces, independence from Japan and growing

church, from the military coup of sixteen May 1962 to the strife between dictatorship and democratization, and the final stage after a democracy until the present day.

In this respect, the division is closely related to the history of the expansion of the church in Korea on the one hand, and on the other hand, the change in Korean preaching, as Kim has indicated, saying: “it has been developed following the historical and sociopolitical change in Korea rather than following theological frames and changes” (1999:18-19). This means that historical and socio-cultural factors, rather than theological ones, have influenced the content and style of preaching in the Korean church.

Against the background of Lindbeck’s view, the first five periods of Korean church history might not only be classified in the model of *cognitive-propositionalist theology*, but homiletically also as *traditional preaching*. As the approach of traditional orthodoxies, for Lindbeck (1984:16) this theology emphasizes the cognitive aspects of religion and stresses the ways in which church doctrines function as informative propositions or truth claims about objective realities. In other word, religious statements refer to an objective or object by means of correspondence.

3.1.1 The Religious-Sociological Background of the Traditional Homiletic: Neo-Confucianism and Shamanism

In spite of the heritage of various other traditions that influence the formation of Korean Christianity and homiletics, Lee (2002:14) concentrates on the four major religious traditions: Shamanism, Taoism, Buddhism, and Neo-Confucianism.¹⁷ In the first analysis, Korean preaching will be examined against the religious-sociological background of Shamanism and Neo-Confucianism, which over-emphasize the authority of the preacher, and which also lead to a misunderstanding of authority as a social and not a theological concept. The Korean preachers have especially represented, on the one

¹⁷ He omits Tonghak (Eastern Learning), Ch’ondogyo (Religion of the Heavenly Way), and the Won (round) Buddhism, because of their relatively small influence in Korea.

hand, an authoritarian type and, on the other hand, a spiritual type of authority. While the authority of the authoritarian type has its origins rooted deeply in the influence of Neo-Confucianism, Shamanism is related to a spiritual authority. Thus, the researcher shall examine only the two religious traditions in their respective relations to authority here.

3.1.1.1 Neo-Confucianism

Even though the Korean society has westernized rapidly, it is still patriarchal and hierarchical. One of the reasons for most Korean scholars of homiletics' research is the Confucian orientation of the Korean people (Lee 1997:92-96). Neo-Confucianism was introduced to Korea during the Chosun Dynasty more than five hundred years ago, but it has controlled the political ideology, moral norms, social customs, and academic activities of the Korean people. Therefore, its mode of thought is deeply implanted in the subconscious mind of the Korean people.

The most important value of Confucianism is based on a hierarchy. The five relationships that summarize human behaviour are all based on a hierarchical order. Lee (1997:92-93) writes that "The relationships are between father and son, between husband and wife, between elder brother or sister and younger brother or sister, between older and younger persons, and between the ruler and the ruled." The hierarchical relationship is based on three basic determinants: sex, age, and rank. The dominance of the male over the female is manifested in the relationship between husband and wife, the dominance of the old over the young is manifested in the relationship between the elder and younger persons, and the dominance of the higher rank over the lower is demonstrated in the relationship between the ruler and the ruled (Lee 1997:94). Among the five relationships, three relationships deal with family life, and among them the relationship between father and son is pivotal to all other relationships (Lee 1997:94).

In this situation, the authority of a preacher comes from the very structure of Korean society; if the father is the most powerful person in the family, and the family is the foundation of society, to be a father figure in the Korean community means to be the

most powerful person in that community (Lee 1997:94). The Korean preacher is often regarded as the father figure, the head of the family. Thus, the unconditional obedience to the head of the family is typical of a Confucian mentality (Grayson 2002:48). Furthermore, the head of the family has to be respected, regardless of whether he is right or wrong (Lee 1997:93). As the symbolic head of the religious community the preacher has unlimited power. Those who uphold authoritarianism may exercise authority in a hierarchical, top-down fashion that keeps the congregation dependent and submissive. The authority of a preacher as considered in the hierarchy of Korean society is characterized as patriarchal. In such a situation the challenge is in avoiding becoming authoritarian (Lee 1997:98).

3.1.1.2 Shamanism

What is the second element of establishing the distorted authority of the Korean preacher? Shamanism (mutang) is regarded as the foundation of Korean culture, because it is an indigenous religion that penetrates deeply into the ethos and life of the Korean person (Grayson 2002:5). Although the early Christian movement in Korea rejected shamanism as Christianity's worst enemy, the Korean Christianity itself has many shamanistic characteristics (Chung 1997:33-35; Lee 1997:101-102). As one of the elements in shamanistic features, the image of preachers as spiritual leaders is very strong in the Korean church. The Korean preacher can be influenced by shamanism, which stresses personal power in opposition to the power of God. Thus Lee (1997:100) maintains that "Preachers are regarded as spiritual leaders whose power and authority come from the Spirit."

According to Drury (1989:1), shamanism is a visionary tradition, an ancient practice of utilizing altered states of consciousness to contact the gods and spirits of the natural world. In this religion, the shaman's role is somewhat priest-like; to undertake a vision-quest of the soul, a journey to the sacred places and report back to humankind on matters of cosmic intent. Thus, the shaman naturally earns awe and respect in that community. One of the most significant features of shamanism, according to Chung (1997:33), is that "as mediator between humans and the pantheon of spiritual forces, the

shaman could manipulate the latter to ensure the health, well-being, good fortune and longevity of the people.”

According to Lee (1997:102), “Shamans, relying on their tutorial god, have the power to summon the spirit or spirits and to command their obedience.” Shamans can travel from this world to the spiritual world and communicate with the spirits. They are persons of the spirit. Likewise, they rely on the Spirit to exercise their power and authority in the church, as also to enhance their power and authority in the church (Lee 1997:102).

Problems regarding the understanding of authority are that firstly, many people will come to the church if the preacher is perceived to be as powerful as a shaman (Lee 1997:103). For the Korean mind, the more powerful the shaman is, the more blessings can he bring,¹⁸ so that many growing churches are centred around powerful and authoritarian shamanic figures who demand absolute obedience from their congregations. On the other hand, just as the power and authority of shamans come from their tutorial god or tutorial spirit, shamanic preachers appeal to the Spirit or spirit for their authority (Lee 1997:103).

Hence, the authority of a preacher is supported by the very structure of Korean society, and its Neo-Confucianism (Lee 1997:94). Many Korean preachers who had been deeply influenced by the Confucian idea of a hierarchical value system, indicated that they thought of themselves as the heads of their congregations (Lee 1997:96). These Confucian hierarchical values also play an important role in deciding the authority of a preacher. As one can see from the previous discussion, shamanic preachers acquire their authority from the spirit, not through living relationships with the people. However,

18 According to Chung (1997:34), “The most salient example of the compromise can be seen in the case of the Pentecostal Full Gospel Church in Korea.” The Full Gospel Church stresses the “threefold blessings” as found in the second verse of the Third Letter of John in the New Testament. The founder of the Full Gospel Church in Korea, Paul Yonggi Cho, who claims to have the largest congregation in the world, is often known as a latter-day shaman who promises healing, wealth, and success in life (Lee 1997:102). Because of the shamanic background of the Korean people, the congregation unconsciously expects a preacher to be a shamanic figure, even though they consciously reject shamanism.

through that authority, the living relationship is established between shamanic preachers and their congregations (Lee 1997:102). Thus the preacher who becomes like a shaman or even pretends to be a shaman usually succeeds in attracting large crowds and large amounts of funds to the church. Thus, the preacher's authority in the Korean church has originated from the influence of Neo-Confucianism – the authoritarian type, and Shamanism – a spiritual authority. The relationship between the preacher and hearer are related within a spiritual hierarchy. According to Cilliers (2004:24), however, the preacher is not above the congregation, but part of it. Moreover, the four basic elements are combined equally, and interplayed through an act of the Spirit.

3.1.2 The Traditional Korean Church History and Homiletics

In her book, *Sharing The Word*, Rose (1997) presents the framework that assesses each paradigm critically, because it has a particular set of norms regarding preaching's *purpose, content*, and such technical elements as *language* and *form*. At the same time, each set of norms by Broadus has been reformulated by Weatherspoon in 1944, as traditional theory has shifted and broadened in recent years (Rose 1997:14). When one applies her framework to compare the preaching of the early missionaries to the present preaching of the growing church in Korea, it might represent the historical and homiletical factors that influenced the hierarchical, preacher-centred authority, and the subsequent breakdown in communication resulting from the style of preaching in the Korean Presbyterian Church.

3.1.2.1 The Preaching Purpose: Why does the preacher preach?

“Purpose” asks “Why?”, which includes the desired outcome, focus, and function of preaching. Western missionary preaching¹⁹ in general started in 1887, because Saimunan Presbyterian Church was then founded by a missionary, Underwood, in Seoul

19 According to Shearer (1996:33-34), the first Presbyterian missionary in Korea was Dr. Horace N. Allen, an American who arrived on September 20, 1884 as a physician for the Royal Hospital. Subsequently, Western missionaries, about 1,500, continually came and worked in the Korean churches before the liberation from Japanese rule. About 70% of them were from the United States, and 671 of these missionaries were Presbyterian. This statistic shows that the American churches had a big influence on the Korean churches.

(Chung 1981:175). Since then missionaries continually planted Korean churches and preached the Gospel in the newly-planted churches. There is general consensus that the materials for studying the sermons of the early missionaries are very limited, but according to the materials, early missionaries' sermons were mainly topical (Chung 1981:179,194). They also followed the popular style of preaching in the Western church in the nineteenth and early twentieth centuries. In general, one or two Bible verses were selected and the text and the divisions were derived from the subject. The preacher would build a sermon around three or four main points. Additionally, some of them used Scripture simply to isolate a topic without further explication of the text in the sermon (Kim 1999:19-20).

The first homiletical textbook in Korea was *Kangdo-Yoryung* [Lectures on homiletics]²⁰ by Clark²¹. He taught homiletics at the Presbyterian Seminary in Pyongyang and first published the homiletical book in 1925. According to Kim's evaluation, Clark was one of the typical preachers among the early missionaries. Clark (2000:41,50) considers Herrick Johnson's definition of preaching as the best and quotes it in his book. From this perspective, he re-illuminates it with the seven aspects (Clark 2000:42-51). Especially in the fourth part he discusses the purpose of preaching. Clark understands people as sinners who need the Savior to rescue them from their iniquities. At this point, preaching should function to this purpose. He emphasized the element of *didactics*, teaching, because he stresses again that preachers should not only save sinners who are not yet in hell, but also foster them until they become the people of the Kingdom of Heaven. It seems that he considers the purpose of preaching as a method in which

20 According to Kim (1999:20), "This book represents the understanding of the Western missionaries' preaching and homiletics. It was the first homiletical textbook written for Korean pastors in 1925, continually reprinted its twenty sixth edition in 1989, and revised edition 1992. Its early edition includes a lot of information about missionaries' homiletical theories and understanding."

21 He left many articles and sermons in a Theological magazine, *Shinhak-Jinam*. Kim (1999:20) classifies Clark's sermons, of which there are about 200, in terms of subject. Like the other missionaries' sermons above, Clark preached that "the pure Gospel and pious life" in the themes of his sermons formed 40 percent, and also "Christian doctrine", which formed 50 percent. The early Western missionaries' sermons focused on the pure Gospel of Jesus Christ, as well as heaven and hell. Therefore they preached only the one side of the gospel - the salvation of the soul. They rarely took social, economic, and political problems into account in their sermons.

sinner are given salvation.

Moreover, this tendency persists in the sermons of the indigenous preachers.²² In the book, *The Successive Moderators' Sermons*, Chung²³ firstly examines their sermons in terms of "the purpose of preaching" regarding four categories of sermons - kerygmatic, didactic or doctrinal, therapeutic or pastoral, and social-prophetic. The 43 sermons were distributed as follows: kerygmatic, 25.58 (12) percent; didactic, most numerous, 44.19 (19) percent; therapeutic, 23.16 (10) percent; and social prophetic, only 4.65 percent, or two sermons. He assesses the result that didactic subjects account for nineteen, or 44.19 percent in the moderators' sermons as an indication that they mostly taught Christian duty as indicated in the subjects of these sermons - faith, hope, and service in the Christian life, which means growing in the grace and knowledge of Christ (Chung 1999:48-51).

Rose (1997:14) states that the first and foremost purpose of traditional preaching is like the purpose of rhetoric or oratory; *persuasion*. On the one hand, traditional homiletical theory regards the preacher as the authority figure, whose "main duty is to tell people what to believe and why they should believe it" (Broadus 1994:157; c.f. also Rose 1997:14). On the other hand, preachers should also aim "to teach God's Word"; their "very purpose" is "teaching and exhorting [the people] out of the Word of God" (Broadus 1994:24; Rose 1997:14). We may say that in traditional homiletics the image of the preacher strongly represents the image of a teacher who persuades listeners to believe and obey the God's Word. Therefore, the Korean Presbyterian preachers also have shown us the image of a teacher and herald for the last 120 years, rather than a pastor and storyteller.

22 In 1903, the Presbyterian Council, composed of the four participating Presbyterian Missions in Korea, established a seminary in Pyongyang. In 1907 the Presbyterian Council established the formation of the Presbytery, and also ordained seven graduates from the Pyongyang seminary as pastors. Shearer (1996:59) remarks that the five of them were well prepared for their positions to be prominent leaders of the church. They also adopted the missionary homiletic into the Korean pulpit while under the annexation of Japan and after the liberation from it (Kim 1999:25-26).

23 Kim (1999:26-27) supplies the reasons for studying the moderators' sermons in Korea, including that they have figured among the great preachers and models after whom others have patterned themselves. Hence in Korea the pulpit tends to parallel both the strong and the weak points of the moderators' sermons.

One of the most popular expository scholars of homiletics²⁴ in Korea, Haddon W. Robinson (1980:20) defines expository preaching as follows:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit applies to the personality and experience of the preacher, then through him to his hearers.

The definition emphasizes that the expositor communicates a concept originating only from the Bible as the source of preaching. The preacher, moreover, should study and meditate on the Bible to transfer the truth of the text to the hearers. The second purpose of the traditional homiletic is that “the preacher’s goal is to transmit the sermon’s truth or message to the congregation” (Rose 1997:15). Similar to the purpose of preaching for Cox, the Korean pulpit has really supported that “the purpose of preaching is to get what is in the mind and heart of the preacher into the mind and heart of the hearer” (Rose 1997:15). The preacher has received a message and just passed it on to congregation in a one-way street, a one-dimensional kind of communication. Rose criticizes the traditional preaching theory, in terms of the purpose of preaching; similarly, the Korean preaching is criticized by a matching understanding of its purpose, which causes a gap between the pulpit and the pew. It has naturally flowed forth from the notion that “the preacher is the sender, the communicator, the one with a message or truth to transmit by means of the sermon to the congregation” (Rose 1997:15).

24 In his thesis, Kay (1990:33-34) writes about the emergence of expository preaching in Korea. While it peaked in the 1960s and 1970s, the phenomenal charismatic and mystical movement excited the Korean church. Korean preachers, especially within some conservative denominations, began rediscovering the love of the Scriptures: Since the early 1980s, Bible study groups have flowered in local churches. They have also blossomed in factories, business offices, hospitals, military bases, and colleges and universities. In addition, many preachers have begun using Bible study materials from Bethel, Crossway, Jensen, Navigator, and Campus Crusade for Christ, together with their denominational materials. Through this movement, which now affects the entire spectrum of Korean churches, many preachers began to see the full possibilities of biblical preaching as employed in the expository type of sermon.

3.1.2.2 The Preaching Content: What does the preacher preach?

According to Rose (1997:16), traditional homiletical theory also has its own normative criteria for a sermon's content. Who are the significant figures? It is obvious that the content of traditional homiletical theory is closely related to its purpose. Cox considers a sermon's particular content in view of traditional homiletical theory. Preachers should have two tasks, as follows:

First, they must study biblical texts for the truth that is relevant for the contemporary situation. This task includes applying "general or universal" truth to particular life situations. The second task is formulating the truth of the text into the sermon's central idea so that it can be clearly transmitted, communicated, or imparted to the congregation (Cox 1985:70,54).

In order to transmit the truth, for Cox, the preacher and the congregation must recognize or posit the existence of objective truth. Then he/she formulates it into the sermon's central idea as objective, propositional truth (Rose 1997:16).

The Korean Presbyterian Church has also continually preached the truth as it was revealed only from the Bible, the Word of God, since the first Western missionary²⁵ came to Korea. In this sense, as one of only a few scholars of homiletics in Korea, Jeong (1994) tries to unravel the serious problem of Korean preaching in the present, from the investigation of the early Western missionaries' preaching. In his series of articles on the history of the Korean church preaching, Chung analyses the preaching with regard to two aspects; content and form. The content of preaching, first of all, featured an emphasis on the faith of the saints and the concept of morality.²⁶ The reason

²⁵ Chung (1981:177) marks the two initial impressions of their preaching. On the one hand, their messages were generally not only simple, but also stressed the pure Gospel about Jesus Christ. On the other hand, however, they did not deliberately affect and amuse the Korean congregation in preaching, because of the limitations of the Korean language they had as foreigners. However nobody denies that the tradition of theology and homiletics the early missionaries transferred has led to the growth of the Korean church from the early stages through the modern church until the present.

²⁶ According to Jeong (1994:4), in that time the Korean people were in a spiritual vacuum because of the powerlessness of the traditional religions, and also in grief over losing their sovereignty to

was that they followed the theological characteristics of the Puritan type (Oh 2007:9,99). The missionaries' theology was sound, conservative, and fundamental. Kim (1999:20) highlights that "their theology was marked by a fervent evangelical spirit, a thorough belief in the Scriptures as the Word of God, and in the Gospel message of salvation from sin through Jesus Christ."²⁷

A second point regarding the Korean Presbyterian preaching is that the indigenous preachers graduated mostly from the Presbyterian Theological Seminary in Pyongyang during the Japanese occupation. They then accepted the Bible sincerely as the inspired Word of God, and there appears to have been little doubt that most of them were strongly convinced that they were not the servants of man, but the servants of the Word or Herald of God (Chung 1999:47).

Regarding the second task of the traditional homiletical theory, the content of preaching, Cox states that a preacher should transfer the truth of the text into the sermon's central idea, because it can be clearly transmitted, communicated, or imparted to the congregation. Unger (1955:33) in his book, *Principles of Expository Preaching*, argues that whereas many scholars of homiletics define it principally on the basis of the length of the passage or portion of Scripture, "the valid criterion is not the length of the portion treated, whether a single verse or a larger unit, but the manner of treatment." In this regard, expository preaching focuses predominantly on the text(s) under consideration along with its (their) context(s) (Mayhue 1992:9). If the original meaning of the text is made plain and applied to the present-day needs of the hearers, it may properly be said to be expository preaching. In more detail, Whitesell (1981:XV) offers seven crucial ingredients of expository preaching, namely:

Japan, so that the early missionaries preached a faithful and moral life in that society. Yet despite preaching the Kingdom of God, heaven was held as a motivation and a prized place to support a pious life in this world. The early Western missionaries positively comforted people by encouraging them not to lose faith and hope, even under Japanese oppression. The content of preaching was manipulated critically toward a certain degree of dualism: emphasis was placed on the hope of another world in order to escape present suffering (Jeong 1994:4-5; cf. also Yoon 2010:16).

²⁷ Therefore, as Jeong (1994:7) points out, the Gospel was not preached as a whole, because of the lack of theological and homiletical understanding of preaching.

1. It is based on a passage in the Bible.
2. It seeks to learn the primary, basic meaning of that passage.
3. It relates that meaning to the context of the passage.
4. It digs down for the timeless, universal truth stemming from the passage.
5. It organizes these truths tightly around one central theme.
6. It uses the rhetorical elements of explanation, argument, illustration, and application to bring the truth of the passage home to the hearer.
7. It seeks to persuade the listener to obey the truth of the passage discussed.

He intends expository preaching to study the Bible, and then through exegesis, revealing the truth around one central theme. Additionally, a preacher should find out the one subject that provides unity to the sermon. The second step is the formulation of a proposition for a sermon; i.e., one sentence which contains all the thoughts in the central idea (Kim 1990:11-13).

Whitesell (1981:XV) questions what the content of expository preaching is. Among the seven elements mentioned previously, the fourth and fifth ones indicate what expository preaching pursues in the content of sermons. An expository preacher tries to extract the timeless, universal truth stemming from the Bible passage. Robinson (1980:31-48) also sets forth “What’s the Big Idea?” in Chapter 2 of his book. Firstly, the terminology, “the big idea” may vary and can be expressed as the central idea, proposition, theme, thesis statement, or main thought, but the concept is the same: an effective speech “centers on one specific thing, a central idea”. For Robinson every sermon should have one idea in order to be effective and real, and the points or subdivisions should be parts of this one grand thought. A central, unifying idea must be at the heart of an effective sermon (Robinson 1980:35).

John Stott (1984:224) gives two reasons why a preacher should persevere in meditation until it emerges and clarifies: On the one hand, he believes that “every text has a main theme”. On the other hand, a sermon, unlike a lecture, should aim to convey only one major message – the proposition (Stott 1984:225). True expository preaching for Martyn Lloyd-Jones is to address specific truths from God to man (Mayhue 1992:12).

Thus, the preacher is not one who ‘shares his studies’ with others, but he is an ambassador and a messenger, authoritatively delivering the Word of God to men. Hence, Robinson (1980:34) agrees with Miller’s words that “every sermon should have a theme, and that theme should be the theme of the portion of Scripture on which it is based.” Therefore, the Korean Presbyterian preaching as traditional homiletical theory assures that truth exists independently of the preacher and that it can be formulated into the sermon’s central idea. This leads to designate the content of this theory of preaching as objective, propositional truth (Rose 1997:16).

3.1.2.3 The Preaching Language: What kinds of sermonic languages does the preacher use?

Robinson (1980:177) states the importance of words and language as follows:

Gift or not, we must use words, and the only question is whether we will use them poorly or well. Everyone possesses style – be it bland, dull, invigorating, precise, – but however we handle or manhandle words becomes our style.

So a preacher should ask himself, “What characteristics of style should a preacher cultivate?” Robinson (1980:179) highlights that “First of all he must be clear” in the use of language. John Stott (1984:23) is also against the use of diffuse and complex language; that is, the preacher has to strive for simplicity and clarity. It means that he/she does not use only straightforward words, but also short sentences. Similarly, no preacher can convey his understanding of a passage in the Bible or a point of theology unless he can express it clearly to the congregation sitting before him. In order to achieve the goal through language, Robinson (1980:180-182) points out a few things, such as that sermons should have a clear outline, the preacher should keep sentences short and structure simple, and lastly, use simple words.

According to Broadus (1994:240), the most important component of style is clearness or perspicuity in preaching, because the goal is to aid transmission. For Broadus (1994:224; cf. also Rose 1997:17), the words and phrases preachers use should “exactly express

[their] thought”, and simultaneously as a general rule, preachers’ “terms ought to be precise,...so that the expression and the idea exactly correspond, neither of them containing anything which the other does not contain.” In this point, traditional homiletics’ understandings of the purpose and content of preaching are inextricably linked with presuppositions about language.

As mentioned previously, Western missionaries did not have much of an influence on the Korean congregation directly, in spite of affecting the foundation of the Korean preaching theory, because of their lingual and cultural limitations as foreigners. One of the Western missionaries, Clark (2000:249) emphasized the role of speech and language in the preaching event in Chapters 18, 26 and 28 in his book. Proficiency in speech and language not only helps to transfer the idea properly to the congregation, but also gives them assurance, makes disciples and in the end, motivates them to do what they heard (Kim 2002:65). Accordingly, preachers should observe clarity in their language on the pulpit.

Cox (1985:218-219,220), a major preserver and re-shaper of traditional theory, is concerned mostly with the clarity of sermon language, because the clarity of expression effects clarity of understanding. With this conviction he suggests five rules with Fowler’s work, that is, “(1) Prefer the familiar word to the farfetched; (2) Prefer the concrete word to the abstract; (3) Prefer the single word to the circumlocution; (4) Prefer the short word to the long; and (5) Prefer the Saxon word to the Romance.” There is some truth here; firstly, words can convey truth, and secondly, the communication process is trustworthy when the language is clear. In a nutshell, the traditional preaching stresses the clarity of sermon language as much as the expository preaching does. Thus, expository preaching is regarded as the blossom of the traditional preaching.

3.1.2.4 The Preaching Form: How does the preacher preach?

Unfair as the prejudiced image may be of traditional homiletics as three points and a poem, as Rose (1997:18) remarks, Korean Presbyterian sermons do present high representation of the three points sermon, following the ideas from the preaching of the

Western missionaries, to the present point of a growing church.

Primarily a preacher has to formulate the content or truth of every sermon into a single sentence or idea. The preacher then divides this into three or four sub-points that support the main idea. Such a form in traditional preaching homiletics is related to the purpose in which “traditional homiletics insists that a sermon’s effectiveness is enhanced when the preacher can clearly summarize the sermon’s message or truth into a single sentence” (Rose 1997:18). For the preacher, this focus sentence is helpful because it gives coherence and direction to the shape of the sermon. For the congregation, the focus sentence is also helpful because it enables them to grasp more readily the preacher’s meaning.

In a significant trait of the early missionaries’ preaching in this sermon form, Kim and Chung (1999:21; 2004:316) point out that topical preaching has in the same way become the typical style of preaching in the Korean Church. Additionally, in the process of preparing a sermon, they chose some text in the Bible, and then some of them used Scripture simply to isolate a topic without further explication of the text. Thus, the sermons did not only fall seriously into the error of construing the Bible to their advantage, but also set up the points of sermons illogically. As another distinctive trait related to topical preaching, they imported a lot of illustrations to prove each point and eventually support their topics in preaching (Kim 1999:65,84). It was also related to the fact that it was mainly the middle and lower classes that accepted Christianity in Korea.

Regarding Clark’s book and articles, Kim (1999:21) analyzes his sermon preparation, how he set out to build the sermons: “in general, one or two Bible verses were selected and the text and the divisions were derived from the subject. The preacher would build a sermon around three or four main points.” In order for expository preaching to be effective, Robinson (1980:31-48) highlights that every sermon has one idea, and the points or subdivisions should be part of this one grand thought. In this sense, even though a topical or expository preaching form will be distinguished by the origination of the sub-points supporting the main ideas, both have substance of no fewer than two and no more than four. Rose (1997:18) also points out that a legacy of traditional homiletics

stresses the importance of the focus statement, proposition, or central idea, inasmuch as the Korean preaching has accepted and enjoyed the styles from the beginning to the present.

3.2 NARRATIVE THEOLOGY AND HOMILETICS: THE HEARER-BASED AUTHORITY

According to Lee (2003:32), narrative theology and preaching “grew out of the twentieth century paradigm shift in theology”, and was also initiated by “the changes in church situation and preaching concepts that took place during the 1960’s and the 1970’s.” The traditional preaching has kept the historical-critical criticism to interpret the text as a mode of the classical hermeneutics. In this sense, it is the duty of the preacher to find the author’s intention (Vanhoozer 1998:47).

However, nowadays, many scholars begin to doubt that the author determines the meaning of the text, because they do not consider the context and application of the biblical message thoroughly and at the same time, have often failed to do justice to the function and meaning of the text itself (Lee 2003:33). Hence, the new hermeneutic begun by Ernst Fuchs and Gerhard Ebeling, stands not only against the historical criticism, but also isolates two important elements, viz. the event-character of language, and narrative criticism as the new literary criticism (Lee 2003:33-36). The former is a basis to stimulate the rediscovering of the oral character of preaching, and for Craddock, makes the hearer experience the Word of God as a radical reversal from the direction of traditional preaching modes (Lee 2003:36).

The latter dismisses an author-centred and a text-centred approach, opting rather for a reader-centred approach in hermeneutics. Moreover, in contrast to historical criticism, the new literary approach is a focus on the text in its form (Lee 2003:37). The form of the text for Craddock is not separated from the content of the text, so that it naturally causes preacher to take interest in the genre of the Bible narrative. In sum, the background of the narrative preaching in theology initiates the atmosphere of the decline of the historical-critical approach and with the rise of the new hermeneutic and

literary criticism, more specifically narrative criticism (Lee 2003:39).

Secondly, in the significant change in the preaching context, the narrative preaching was also started in a certain historical and cultural circumstance between 1960 and 1970. According to Bailey (1988:55), America experienced a significant change in 1960s:

The whole country was caught up in a whirlwind and did not settle down until several years later. Many foundational beliefs and ideas were discarded and a search for new answers began. A time of change most often brings about new ideas and new ways of expression. Churches all across America experienced significant change during this period.

Thus, the American church arrived at the spot of stagnation and decreased in numbers. In order to solve this problem, the preachers tried to access a new approach to preaching that was comparable to the electronic media and the hearer-based preaching. In this sense, Craddock understands that the challenge is to reverse the place of the authority between preacher and hearer in preaching: In Christendom the preacher seizes the authority, but nowadays, “no longer can the preacher presuppose the general recognition of his authority as a clergyman, or the authority of his institution, or the authority of Scripture” (Craddock 1986:14). Therefore, the traditional preaching theology no longer effects the congregation of today, because “Howe, Reid, and Randolph reflect its bases on the rhetoric of authority” (Lee 2003:42).

3.2.1 The Social Background of the Narrative Homiletic in the Korean Church

The Korean society has experienced more severe changes over the last 50 years than it had for the last 500 years. The pulpit also faces the socio-cultural revolution, caused by the collapse of Korean traditional values. Authoritative and hierarchical cultures are also rapidly changing as a result of postmodernism and political change (Rhee 2008:278). Postmodernism has existed not only in the Korean society, but also in the Korean Protestant Church since the late 1990s (Kim 2000:101-103; Rhee 2008:282-283). In addition the Korean political system, dominated by the military authoritarian rule, has undergone a profound transformation since electoral democracy was installed in 1987

(Diamond & Kim 2000:2). The free election drew the authoritarian regime and democratic oppositions to a close, and developed into the democratic society in Korea. According to Park (1995:651), a Korean sociologist, the characteristics of the young generation are that “they have consumption-centric, individual-centric, and ex-authoritative characteristics and a tendency to reject traditional and ethical values and authority.”

This situation has led to an acute crisis in Korean preaching, which has pursued the preaching of an authoritarian nature based on a hierarchical, logic or proposition-centred preaching and an argument-centred preaching (Kim 2000:102). It means that the Korean Protestant preachers still preferred exemplary preaching and topical preaching by using sermons with a three-point form (Park 2010:118). Besides, the Korean Protestant Church at last began to experience stagnation and then decline in the attendance of its members in the 1990s, as much as American churches faced it in the 1960s. On this point, those who studied in America highly recommended the new homiletics, which solves the decline and revives the pulpit, especially Craddock and Lowry’s homiletical theory.

For example, Kim (1999) suggests the New Homiletics²⁸ and its methodology to solve the issue. He considers that Korean preaching is in the same situation at present, that North America was when faced with the development of a new homiletical paradigm in 1970. The Korean congregation felt really bored and fed-up with that talk. Thus, Kim (1999:4) maintains that “The New Homiletics provides a clue to the dilemma in Korean preaching and an analogy for the homiletical paradigm shift needed in [the] Korean church.” As a result, from the 1990s to the present, the scholars of homiletics abroad, especially those in America, systematically introduced Korean Protestant preachers to the theory of the new homiletics. They also translated the books on the new homiletics from English to Korean. Under the new era, the Korean pulpit began to use narrative

28 Rose (1997:17) explains this term with the work of Eslinger. The term “new homiletic” describes the work of three recent major homiletical approaches to move significantly beyond the old topical preaching orthodoxy: an inductive approach to preaching, then the narrative or story form, and finally, a method based on the movement and structure of the biblical text.

preaching forms of new homiletics that particularly Eugene L. Lowry suggested (Park 2010:120).

Rhee (2010) studied the history of narrative preaching in Korea, and surveyed the application of narrative preaching by twelve Theology professors and 374 preachers.

Firstly, ten (83.3%) professors introduced the narrative preaching during the homiletics class, and especially two of them are teaching narrative preaching as the regular subject in their seminary (Rhee 2010:220-221). Five persons strongly recommended narrative preaching for its future potential, and six confirmed its necessity, because, according to the survey, they found this an feasible alternative to the traditional preaching which the Korean Presbyterian church had maintained for the last 120 years (Rhee 2010:223-225).

Secondly, according to research, about 70% (36.2% in the seminary class, and 33.2% by self-studying) of preachers have studied the narrative preaching (Rhee 2010: 226-227). Especially, 121 (32.3%) of 374 preachers have practiced the narrative preaching style (story telling) in the local church (Rhee 2010:227-228). Rhee (2010:231-233) maintains that they prefer the narrative preaching style to the three or four points deductive style, because it fixes the interest of the local congregation in the worship service.

Lastly, even though the most Korean preachers are adhering to the style of three or four points rather than the narrative preaching (storytelling), according to Rhee (2010:235-238), the narrative preaching will become more wide-spread among the Korean preachers.

What is then the significant feature of narrative preaching? Rose (2003:59) repeats Paul S. Wilson's identification of "new direction" in preaching. On the one hand, although she thinks more widely that Wilson does, there are people who have helped shape the new directions, people such as "Elizabeth Achtemeier, Charles Bartow, Frederick Buechner, David Buttrick, Fred B. Craddock, H. Grady Davis, Eugene L. Lowry, Morris J. Niedenthal, Charles L. Rice, Edmund Steimle, Thomas H. Troeger, Robert Waznak, and others." On the other hand, she also designates preaching's purpose, content,

language, and form to grasp the works that a number of homiletical scholars recognize.

3.2.2 Narrative Homiletics in the Korean Church

Eslinger calls narrative preaching the Copernican revolution in homiletics.²⁹ Craddock also stresses the inductive method, in which the purpose of preaching does not only transfer the Word of God to listeners, but also makes them experience it indirectly during the preaching event. As a second approach, *the experiential-expressive mode*, (Lindbeck, 1984:16) examines doctrines as non-informative and non-discursive symbols of inner feelings, attitudes, or existential orientations. The beginning of the model is with Friedrich Schleiermacher, whose theological methodology is rooted firmly in experience – the feeling of absolute dependence. Therefore, only the last era, from the setting of democracy and introducing narrative homiletics to the present, will be distinguished in the experiential-expressive theology and narrative preaching in homiletics as well. Through this investigation, one shall know that even narrative preaching was suggested as an alternative homiletic to the traditional one, but it has a critical limitation in terms of the communal aspect in the purpose of preaching.

3.3.2.1 The Preaching Purpose: Why does the preacher preach?

Unlike the purpose of the traditional preaching, where preaching transfers the truth, narrative theory proposes first and foremost “to facilitate an experience, an event, a meeting, or a happening for the worshipers” (Rose 1997:60). Rose (1997:96) explains, again with the views of Bruce C. Salmon, “a particular sermon might aim to help the congregation not only hear about forgiveness but also feel forgiven.” In the second approach of Lindbeck, *the experiential-expressive mode* observes doctrines as non-informative and non-discursive symbols of inner feelings, attitudes, or existential orientations. Transformational views of preaching’s purpose differ from the views of traditional preaching theology. In this regard, Grasso also maintains that Preaching’s

29 Eslinger (1987:7) points out that “the narrative preaching tries to shift from deductive to inductive, from rhetoric to poetic, from space to time, from literality to from orality, from prose to poetry, from left brain to right brain, from proposition to parable, from direct to indirect, from construction to development, from theme to event, from description to image, from point to evocation, from account to experience.”

goal is to facilitate a sermon event that changes the worshiper's values, worldviews, or reality. Therefore, for Grasso (1965:145), the goal of preaching is "a transformation so deep that it changes [the worshiper's] whole life" (cf. also Rose 1997:60).

As one of most particular homiletics in the new homiletics, Craddock (1986:21,80) also asserts that the primary goal of preaching is "transformation", or "a recreation of the way life is experienced". For Craddock, human experience is the basis for the homiletical paradigm. Thus, truths are not received, but arrived at through experience. In this respect, Craddock's homiletical paradigm emphasizes contemporary human experience, especially an experience of overhearing (Kim 1999:151). Accordingly, Craddock's experience in a sermon sets forth in two directions, as follows:

First, the sermon begins with particular experiences in the preacher's or listener's life. Because the particulars of life afford the place of beginning, there is "the necessity of a ground of shared experience." Second, through these common experiences suggested in the sermon, the listener can capture the experience of the gospel by him/herself. In this respect, the sermon begins with general human experience and ends with the listener's personal experience of the word of God as the conclusion of the sermon (Kim 1999:152).

Lowry, who develops and implies the narrative preaching in the term of the homiletical form, also begins his homiletical work with the dissatisfaction with traditional homiletics. He comprehends the purpose of preaching as an experiential event, that is, "when that experience occurs by means of the sermon, we are able to grasp the biblical understanding of the term proclamation, which includes both the act of proclaiming and the content of the proclamation in one event" (Lowry 1980:64). The sermon, in Lowry's opinion, should be an ordering of experiences, rather than an ordering of ideas, as well as an experiential event, rather than a simple organization of ideas (Kim 1999:163).

For this reason, he focuses on the form of the sermon to experience the Word of God, that is, he specifically calls it the "plot" containing "the moving suspense of story from

disequilibrium to resolution” (Lowry 1985:52). In this regard, one can see that even though they agree about the aim of preaching, namely the experiencing of the Word, Craddock and Lowry differ slightly on how to reach the goal. Kim (1999:175-176) remarks that “while Craddock focuses on the experience expressed in or evoked by language, Lowry is concerned with the experience evoked by the plotted sermon form.”

What is the significant feature when one understands the purpose of preaching as being transformational? Initially, in transformational views of preaching, the dominant focus shifts to the human side of the encounter. Transformational emphasizes the preacher’s responsibility in the sermon’s becoming more of an event. This emphasis on the preacher’s responsibility is especially evident in discussions of aspects of preaching such as language and form (Rose 1997:60).

Secondly, these transformational understandings of preaching’s purpose involve new roles for both the preacher and the congregation. The preacher comes down off a pedestal and stands under the Word along with the congregation, while the members of the congregation are invited to participate more substantially in the sermonic event (Rose 1997:61). Traditionally, the preacher was understood as a sender and transmitter, while the listener was understood as a receiver and the final destination of a specific message (Kim 1999:153). According to Craddock (1986:55), the congregation’s earlier role was that of javelin catcher. In his alternative proposal, preaching engages the congregation in active participation, both while the sermon is being preached and after its conclusion.

In this respect, the authority of the preacher is not important. A good preacher is “one without authority” and an enabler with communication skills to help his/her listeners experience the gospel. What is then the character of the good preacher in Craddock’s opinion? First of all, Kim (1999:154) unfolds the component that “the preacher should listen to the Word of God and a member of the congregation he/she serves.” Simultaneously “the preacher’s task is not just to say the word, to tell the truth, but to get the truth heard, to affect a new hearing of the word among those who have been repeatedly exposed to it.” For Craddock (1986:21,80), the primary goal of preaching is

“transformation”, or “a recreation of the way life is experienced”. The active participation of the people does not lead to their acceptance or rejection of the message, as in traditional and kerygmatic theories, but to their own particular conclusions that are capable of transforming their particular lives (Rose 1997:61).

Therefore, traditional preaching underlines the cognitive level, propositional logic related to the head, whereas the aim of the narrative preaching primarily appeals to affective and experiential logic related, to the heart (Lee 2003:88). Thus, the narrative preaching acknowledges that the human being has two dimensions; the head *and* the heart, which traditional preaching has ignored. Moreover, while the listener is considered to be a passive receiver in the preaching process in traditional preaching, narrative preaching rediscovers the role of the hearer that allows him/her to engage in the process of preaching and even invites him/her to become a co-participant.

On the critical side, however, as Thompson (2001:434) remarks, this aim is to evoke an experience of American culture, so that the narrative preaching, which stresses the experiential event, depends on an anthropology based on the problem-solving format. Losing the balance between theology and anthropology, the Bible takes a subordinate role in the preaching. Additionally, Campbell (1997:156) in light of Frei’s work, criticizes “what Craddock’s inductive method finally preaches is not the identity of Jesus Christ rendered in the gospel narratives, but rather a liberal theology of human experience, because the inductive preaching, as Craddock (1986:55) remarks, does not begin with an interpretation of the text, but an interpretation of human existence today.

3.3.2.2 The Preaching Content: What does the preacher preach?

In the transformational preaching, the content of preaching does not suppose a universal or propositional truth, as has been seen previously in the traditional preaching theory, but an “existential truth”. The influences of Greek Testament scholar Rudolf Bultmann and theologian Paul Tillich are evident in these descriptions of preaching’s content as new self-understanding, new insight into human existence, or existential truth (Lose 2003:62). As indicated previously, this theory presupposes that “undergirding all these

new convictions and emphases is a general shift in emphasis from epistemology to hermeneutics” (Rose 1997:66). Thus, transformational scholars tend to link preaching’s content with texts and their ongoing interpretation. Likewise, the Word and the world are inseparable. As a consequence of this new understanding, the Word interprets and changes human existence; the world is that arena where the Word is active. Rice (1970:6,41,83,109) remarks that “the Word happens not just in the reading of Scripture and the delivery of a sermon, but also in the world, in human nature, and, especially, in art” (cf. also Rose 1997:63).

On narrative preaching, however, Craddock (1986:3) writes his maxim: “The separation of form and content is fatal for preaching.” For effective communication, it is thus important to preach “what”, and “how” as well. In this sense, Craddock (1986:52) challenges the traditional preachers that “not only content of preaching but method of preaching is fundamentally a theological consideration.” It is obvious that traditional preaching emphasizes the content, rather than the form of preaching. Even though Craddock thus tries to create a balance between the what and how in homiletics, according to Campbell (1997:167-168), the narrative homileticians, Craddock and Lowry, “are inclined to invent a new form for the purpose of holding a contemporary audience’s interest, while sacrificing the unique message of text itself” (Lee 2003:123). From this perspective, one may say that their primary concern is not the sermon content, but the sermon form.

When one considers existential truth as the content of preaching, what kinds of problems occur in the preaching process? Despite making the congregation experience the Word of God in narrative preaching, the first and foremost problem is the danger of theological “relationalism” – a relationalism that dares to make no claims for God apart from the experience of human beings (Campbell 1997:141). In order to emphasise the experience of the Word for an individual hearer, the narrative preaching loses the original focus of the sermon – establishing the identity of Jesus Christ – in the Biblical narrative. In this sense, Campbell (1997:141-142) highlights, in Lindbeck’s terms, “the God of Christianity is not identified by the role God plays in the biblical stories, but only by reference to the experiences with which God is associated.”

3.3.2.3 The Preaching Language: What kinds of sermonic languages does the preacher use?

In his book, *As One Without Authority*, Craddock (1986) points out “a language crisis” among the problems in today’s preaching: an outdated language causes a crisis in preaching (Craddock 1986:6-7,10). The reason is that while preachers today neglect the new words that are formed by the electronic media, the church has kept traditional religious language, which was founded at Nicea, Chalcedon and Augsburg. Thus, today religious language misses power and meaning in words. The narrative preachers, including Craddock, influenced by Ludwig Wittgenstein’s language game, concentrate upon word especially the spoken word, which possesses creative power. In the light of Austin’s speech-act theory, Craddock (1986:34) argues that words do not only report something, but also do something because of the creative or “performative” power of words. This trait of language is related closely to the purpose of the narrative preaching. Therefore the narrative preaching for Rose is called transformational preaching.

The transformational preachers focus on the change in the human situation created by the words, rather than the unchanging reality behind the words as in traditional theories. In this light, Rose (1997:67-71) summarizes the four convictions of language in the narrative preaching well, as follows:

First, language shapes human consciousness and therefore has the power to bring about changes in perception, values, or worldviews. Second, words both say things and do things; or, stated differently, words are events. The third conviction is the belief in the importance of poetic language. Fourth, the relationship between language, particularly sermonic language, and human experience is important.

In traditional preaching, the first virtue in the language of preaching is clarity. Thus, sermons should have a clear outline, keep sentences short and the structure simple, and lastly, use simple words (Robinson 1980:180-182). As pointed out in the previous section, however, in these remarkable convictions regarding sermon language, the narrative preachers make sure that words take the place of heart in the preaching to

transform human existence. Moreover, “language is inseparable from paradigms in human consciousness” (Rose 1997:71).

The first conviction is a primary one about language in most transformational understandings of preaching. Thus, Craddock (1986:36) states that “reality is linguistically constructed, for language is the ‘house of being’”, and “to change language is to change the inner construct of reality.” In the words of Benjamin, Lowry (1980:9) also represents an assurance about the language of preaching:

Each language is not merely a reproducing instrument for voicing ideas, but rather is itself a shaper of ideas...We cut up nature, organize it into concepts, and ascribe significance as we do largely because we are parties to an agreement to organize it this way.

Therefore, in narrative preaching language puts significant emphases on, on the one hand, the correspondence between words and a construct in human consciousness, and on the other hand, the power of words to create new constructs (Rose 1997:67).

In spite of suggesting a new approach in sermon language, the narrative preaching understands only the view of a symbolic expression of experience, in which it supplements cognitive or scientific views of language, that is, intellectual propositions or verifiable facts (Campbell 1997:143). The language theory of the narrative preaching neglects the ruled behaviour or learned skill of a community which Frei’s cultural-linguistic understanding designates in theology. The cultural-linguistic model, which has rich implications for preaching, remains unexplored (Campbell 1997:143).

3.3.2.4 The Preaching Form: How does the preacher preach?

The indicated positive points in the narrative preaching, Campbell (1997:121) remarks, has enriched the form of the sermon. Traditional preaching was structured as a three points sermon with an Aristotelian logic, which resulted in a deductive sermon form. According to Craddock, in contemporary American culture the deductive approach does not have an affect any more on the modern congregation, because the method assumes

an authoritarian foundation in preaching. Unlike in the history of Christendom, preachers today do not presuppose that they have authority in pulpit. Thus, as an alternative to the deductive method, Craddock (1986:57) suggests an inductive method, which moves from the particulars of experience that have a familiar ring in the listener's ear to a general truth or conclusion.

According to Rose (1997:73), Davis initially set forth the stage for recent innovations in the sermon form in his book, *Design for preaching*, even before Craddock. Unlike the traditional versions, the preacher does not first discern the sermon's message, but finds a form to communicate it. Thus Davis (1958:157-162) suggests "a story told" as the new form for sermons (cf. also Rose 1997:73). In this regard, this view also takes it for granted that the sermon's form and content are not separate processes.

The scholars who discuss innovative forms of the sermon, according to Rose (1997:74), tend to agree that the sermon's form should replicate or convey a prior experience as their purpose in preaching. The preacher's first task is to experience the Word. The second is to recreate what the preacher has experienced for the congregation. Recreating the preacher's wrestling with texts demands innovative sermon forms. Thus, Craddock also links the inductive form to the preacher's experience of the text (Rose 1997:74-75).

It can generally be said that the narrative preaching was developed by Craddock after Grady Davis, and blossomed in the homiletical theory and practice of Eugene Lowry. As narrative preachers, Lowry and Craddock are both interested in how to evoke an experience for the congregation, so that both of them focus on the form of preaching. While Craddock entitles an inductive method, Lowry suggests a more developed form – the narrative sermon which follows the sequential elements of a plot. In *Doing Time in the Pulpit*, Lowry (1958:52) defines a plot as "the moving suspense of story from disequilibrium to resolution" (cf. also Rose 1997:75).

In his book, *The Homiletical Plot*, Lowry (1980) remarks that the traditional preaching looks at any outline as if it were a blueprint of organized ideas, so that it focuses upon the substance of the various points. This view will impel the preacher toward organizing

sermons on the basis of the logic. However, Lowry rejects this approach, maintaining that “a sermon is not a logical assemblage; a sermon is an event-in-time which follows the logic born of the communication interaction between preacher and congregation.” In this respect, in the design of a sermon, the preacher should understand not the substance, but rather the transitions that are the key to the sermonic process, and construct and develop these likewise. Thus, in order to reshape the sermon, he (Lowry 1980:15) posits that “a sermon is a plot.” Every drama has a plot to arrest the interest and keep the tension of television viewers, which progresses from a basic discrepancy to resolution. Like any good storyteller, the preacher’s task, in Lowry’s opinion, helps congregations to solve matters in the light of the gospel and in the presence of the people.

He suggests a homiletical plot to move from problem to solution, from itch to scratch, to shape the sermon. The homiletical plot consists of five stages: 1) upsetting the equilibrium, 2) analyzing the discrepancy, 3) disclosing the clue to resolution, 4) experiencing the gospel, and 5) anticipating the consequences (Lowry 1980:25). One can also express it in abbreviations - 1) Oops; 2) Ugh; 3) Aha; 4) Whee; and 5) Yeah. One can see here that for Craddock, the basic framework of Lowry’s homiletical method is a shift from ideas to experience and from the transmission of ideas to the evocation of experiencing the gospel. Kim (1999:175-176) remarks on the difference of the two homileticians’ emphases on experience in preaching, however: “While Craddock focuses on the experience expressed in or evoked by language, Lowry is concerned with the experience evoked by the plotted sermon form. Lowry regards the solution of the problem as the framework of sermon plot’s development.”

However, every sermon, even those from non-narrative texts, should take the form of Lowry’s homiletical plot (Campbell 1997:169). Craddock and Lowry should pay attention to Campbell’s critical view of the original purpose of the narrative of the Bible:

Narrative has been valued because it is rhetorically effective in engaging the congregation and enabling participation in the sermon; because everyone likes a good story; because stories are “open-ended” and allow everyone to make his or her own meaning; because much of the Bible takes narrative

form; because individuals and communities have their identity in stories...Craddock argues that the sermon should move like a good story and that stories are the primary vehicle for indirect speech, which enables people to overhear the gospel...Lowry has focused exclusively on formal matters, distinguishing between telling a particular story, and using a narrative plot in the sermon (Campbell 1997:167-168).

The primary concern for Craddock and Lowry does not set forth the content of the sermon, but the form of the sermon. Despite reminding the reader of the importance of the sermon form, the narrative preaching may lead the preacher to lose the original purpose of the Biblical narrative that emphasizes Jesus of Nazareth as the main character of the Gospel, and the most crucial factor in interpreting the Gospel (Lee 2003:125). In this regard, Campbell also points out the serious problem of narrative preaching with the purpose of the biblical narrative as a fundamental issue in the framework, whereas for homileticians such as Craddock and Lowry, the narrative shape of the gospels has led to a focus on plot and sermon form. In Frei's opinion, the biblical narrative shape has led to an emphasis on the character and Christology, that is, Jesus is what he does and undergoes (Campbell 1997:171). Hence, indicating the danger of this plot-shaped trend of contemporary preaching, Campbell has suggested that the gospels are about their central character, Jesus Christ.

3.3 SUMMARY AND CONCLUSION

Up to the present, one can say that the Korean church has been influenced by the Western missionaries, especially from America; they opened the gate of the Gospel in Korea, and also bequeathed their own theological, and homiletical heritage, which still affects the Korean church and preaching even in the present. The reason is that they graduated from a conservative seminary, old Princeton, so their theological character was of the Puritan type: The Scriptures are the Word of God, and the salvation from sin comes through only Jesus Christ. Likewise, the indigenous preachers also maintained the three points sermon in their preaching style, all having graduated from Pyongyang Seminary that the Western missionaries planted and where they taught. During the church growth era of 1970's and 80's, Korean preachers had retained the three point

propositional preaching style, and from the 90's when the Korean Church started to decline, the preachers started applying expository preaching theory, although not all resorted to this method.

As Rose explains the purpose of the traditional theory and preaching, the Korean preachers have striven to transfer the truth of the text to hearers. Thus, they have always tried to find a big, central idea and proposition as the content of preaching, in the Scripture. In order to transfer the truth in the language of preaching, clear and simple words were selected by the Korean preachers. Moreover, the traditional preaching in Korea has accepted largely the three point sermon in the form of preaching because of its effectiveness for delivering the main idea to hearers. Therefore, Korean preaching has followed the way of the traditional preaching for the last 120 years.

In this regard, the most fundamental problem with traditional theory is that it naturally presupposed a gap that separates the preacher and the congregation. This gap does not reflect solidarity and mutuality, but rather a position in which the role of the preacher is the community's primary authority figure, answer-person, or authoritative interpreter of Scripture and life, the congregation is no more than recipients. This gap has influenced the whole process and areas of preaching as well. Korean preaching considers the preacher as the living oracle of God, the privileged speaker who conveys God's Word to the community.

Lloyd-Jones has affected the Korean Church pulpit most since the translation of his *Preaching and Preachers* into Korean. Lloyd-Jones identifies authority as a crucial point in preaching, and argues for the restoration of the spiritual authority of the preacher. Stott (1967:26) also highlights the importance of authority in preaching, that is, "the more the preacher has 'trembled' at God's Word himself, and felt its authority upon his conscience and in his life, the more he will be able to preach it with authority to others." He considers the Bible indeed to be the absolute authority of God. Hence, the theology of the Korean Presbyterian Church was conservative and evangelical as a result of the influence of American (foreign) missionaries and especially, the two aforementioned scholars of homiletics. As indicated in Chapter 2, McClure categorizes

traditional as sovereign preaching, i.e. the minister embodies the point of final decision within the congregation, and authority resides in a single person, namely the preacher. McClure continually criticizes sovereign (traditional) preaching in the three fields, because the traditional preaching has put the authority on the preacher alone. Therefore, Korean preaching has revealed the hierarchical, preacher-centred pulpit.

According to a survey about the new homiletics in the Korean church, they also agree that the narrative preaching will firstly overcome the weak points of traditional preaching, be more apt to a postmodern era, and lastly, make hearers concentrate more on the preaching. The reason is that the contributions of narrative preaching in three areas are close to McClure's nutritive relationship between the preacher and hearer. As seen previously, even though narrative preaching is close to integrative and nutritive power in preaching, it focuses deliberately on the individual parishioner who needs to solve his/her private problems through experiencing the Word of God.

Craddock misunderstands the doctrine of the priesthood of all believers and "inadvertently reveals the fundamental, underlying individualism in his thought" (Campbell 1997:133). In order to consider the hearer's participation in preaching, Craddock puts the focus of preaching finally on the individual hearer to stand alone before God. Thus, unlike the traditional preaching, narrative preaching sets the authority on the individual hearer, who decides whether the message is true or not and whether it is acceptable or not. While Craddock states that the preachers should be without authority in present day preaching, meaning "that the hearers decide the true or not" (Campbell 1997:171). Consequently, because the new homiletics considers the sermon goal to be creating an experience for individual listeners, inductive preaching provokes a deep theological danger in preaching.

Secondly, based on the examination by Rose, the traditional preaching does not only have a particular set of norms in the way of preaching's four eras, but they are also closely related each other. Rose allocates primary importance to the purpose of preaching. The purpose, it seems, is the most important ingredient in terms of each homiletical theory, because on the one hand, the other factors, such as content, language

and form, are inextricably linked with the purpose. On the other hand, they obey their norms by following and supporting the purpose of preaching. In the transformational understanding of preaching, the purpose is to facilitate an experience, an event, a meeting, or a happening for the worshipers. Thus, the rest of the norms are also closely related to the purpose of preaching. It might be said that if the Korean pulpit wants to reformulate and transform the relationship between the preacher and hearer, one should set out to rethink the theme of the purpose of preaching.

The purpose of the traditional preaching is to preach the truth, which originates from the Bible. The preacher's goal is to transmit the sermons' truth or message to the congregation. Thus, the traditional homiletic considers the preacher as the authority figure and vests authority in the preacher. The narrative preaching also shows us that the purpose of preaching is to make the hearer experience and feel the Word of God. All of the parts of homiletical theory should support the purpose. The narrative preaching naturally places the authority on the individual hearer, rendering it hearer-centred preaching and homiletics.

In conclusion, Korean preaching remains the second reason for the distorted relationship between the preacher and hearer and signifies the limitation of purpose in the ministry of preaching. Therefore, in the next chapter, the researcher shall examine some alternative homiletical approaches; namely, designating the authority to the operative community.

CHAPTER 4: ROSE, McCLURE AND CAMPBELL'S HOMILETICAL THEORIES: COMMUNITY-BASED AUTHORITY

In Chapter 3, the researcher studied and examined why the patterns and dynamics occur as the second step of the practical theology. For last 120 years, the Korean pulpit has retained the preacher-centered preaching by misunderstanding the nature and loci of authority in preaching. Even narrative preaching challenged the Korean pulpit regarding the new relationship between preacher and hearer; consequently, it also failed to resolve the knotty problem by ascribing authority to the individual hearer.

Therefore, in this normative phase, I shall study the normative backgrounds of tradition or investigate the normative ideas of the people. Thus, the researcher will investigate the homiletical approach of those who shift the authority on the operative community as an alternative. In this sense, in *The Roundtable Pulpit* McClure firstly suggests “collaborative preaching” to overcome the obstacles of both traditional and narrative preaching. Next, as seen above, Rose also constructs “conversational preaching” as an alternative method. In order to escape the dilemma of authority, one lastly needs to study Campbell’s theological and homiletical approaches, namely his cultural-linguistic views. Thus, in the normative task, the researcher shall examine the homiletical designs proposed by Rose, McClure, and Campbell in order respectively, before comparing them to each other to identify the notion of communal authority, as well as the means of communication between the preacher and the hearer.³⁰ In this sense, Rose’s method will also be beneficial in examining the approaches under this task.

30 Lee (2003:163-167) also studies the three homileticians, McClure, Rose, and H.J.C. Pieterse toward true conversational-collaborative preaching to overcome the limitation of the audience-oriented preaching (inductive and narrative preaching).

4.1 THE PURPOSE OF PREACHING: WHY DO WE PREACH?

4.1.1 Rose's Homiletical Theory: Conversational Preaching

In order to articulate the fundamental issues of homiletics, Rose examines the three older theories in her book, *Sharing the Word* – traditional, kerygmatic, and transformational in terms of “preaching’s *purpose* and *contents*, as well as such technical elements as sermonic *language* and *form*” (Rose 1997:2).³¹ Through this task, as Zink Sawyer (1998:327) maintains, “she connects her proposal to approaches that have dominated the past century of homiletical history.” Rose tries to discover both why aspects of the older models are unsatisfactory, as well as clues toward helping her name her own approach (Allen 1997:23). Because they fail in her experiences of preaching, Rose suggests conversational preaching with the convictions *nonhierarchical*, *heuristic*, and *communal*, rooted in a relationship of connectedness and mutuality between the preacher and the worshipers (Allen 1997:23; Rose 1997: vi,1).

She initiates her *conversational homiletic* with two presuppositions (1997:7-10); on the one hand, there is no single theory or set of understandings that define preaching and its tasks, and on the other hand, in the word *conversation*, a particular range of meanings is implied. During the first half of this century, Broadus's book, *On the Preparation and Delivery of Sermons* (1994) was used as a Homiletical textbook. Then a second era began with the publication of Davis's book, *Design for Preaching* (1958). The primary concern for Davis is sermonic form. Therefore, Broadus represents the earlier state of the art and Davis the later. After 1980, however, even homiletical scholarship, she believes, tried to articulate a new consensus; there is no consensus in preaching theory

31 Initially Rose (1997:133) agrees to some extent with McClure's remarks, that is, collaborative preaching is a communal event, no privileged voice, and a process with a purpose. She (Rose 1997:133) points out two distinctions between her conversational preaching and McClure's collaborative preaching, however: “One is that he envisions the relationship between the preacher and the worshipers as that of ‘beloved strangers’ who work out together how the community is to live. In conversational preaching, their relationship is more like that of ‘cohorts’, a designation McClure rejects. A second difference is that McClure focuses on a sermonic form by which the sermon reflects the journey of the pre-sermon discussion group. While this is a possible form for conversational preaching if the content is offered as a provisional interpretation or proposal, this particular form diminishes the personal dimension that I believe is a major component of conversational preaching as an actual practice.”

at present.

In the latter, Rose³² (1997:9) defines the word “conversation” in terms of the informal and personal, as follows:

Key characteristics for me include an atmosphere of openness and mutual respect, as well as the willingness of the participants to acknowledge the particularity of their experiences based on their historical and social locations.

The word “conversation” is not closed, but open in homiletic discussion. It means that on the one hand, a *conversation* is similar to “really talking...[implying mutual] agreement that together you are creating the optimum setting so that half-baked or emergent ideas can grow” (Rose 1997:9). On the other hand, while a conversation is a game that plays by some hard rules, during the game these rules yield friendship and then reach a new consensus, the final goal of the game (Rose 1997:9). The conversational preaching, she believes, is not to pursue a solid interpretation which is impossible until the end of day. Therefore, Rose (1997:10) hopes to make room for a variety of homiletical theories reflecting a variety of experiences, theologies, and ecclesiologies.

At this point, Rose defines the purpose of conversational preaching, saying “preaching’s goal is to gather the community of faith around the Word where the central

32 In order to define the word “conversation”, Rose (1997:9) thus introduces Browning’s meaning of a conversation originating from Hans-Georg Gadamer as follows: “First, people who converse are located in particular social and historical locations. They have particular concerns and unique experiences and questions. They bring these situated experiences and questions into the conversation. Second, people in conversations generally share something in common; it may be their common humanity, but it is also likely to be some shared historical experience to which they both can make reference. Third, conversations have a give-and-take quality to them; they are in this respect almost like play. Fourth, people in conversations also have to listen to the other in openness and be willing to take the risk that the other may have something important – possibly even transforming – to say. Being open to this transformation does not mean we suppress our own experiences, questions, and concerns. In fact, it is likely that the truth the other speaks will be understood as meaningful, real, relevant, and indeed revelatory only in light of our concerns and questions.”

conversations of the church are refocused and fostered” (Rose 1997:4; Zink-Sawyer 1998:328). This purpose is different from that of traditional and transformational preaching; neither to transmit the truth, nor to replicate a prior experience that the preacher experienced.³³ In the preaching event, the important thing is not to attempt that the congregation should accept the interpretation of preaching. Thus, the sermon for Browne should not communicate the results of the preacher’s thinking, but rather a process of thinking that enables the members of the congregations to understand themselves and their lives more clearly (Rose 1997:92). The preacher in this vision is not a person who just gives answers to the hearers; rather, he or she becomes “living agent(s) in the process of enlarging (their) hearers’ understanding of themselves” (Rose 1997:92). The congregation, in the end, learns to participate in the interpretive process.

The first idea for conversational preaching is not to focus on the individual hearer, but on community shaping (Rose 1997:93-94). To this end the preacher and hearer, minister and congregation are not separated in the preaching event, because all ministries, including preaching, become the joint task of the preacher and congregation. Where does this understanding emanate from? Rose (1997:94) maintains that “this understanding of preaching implies a nonhierarchical understanding of the church that is grounded in the priesthood of all believers and in life lived in partnership under the Word.” This is to practice the priesthood of all believers in the preaching. Therefore, the responsibility of preaching sets up the entire church in a shared ministry.

The second component is in the alternative purpose of preaching, namely the fostering and refocusing of the church’s central conversations (Rose 1997:96-97).³⁴ Preaching

33 In the purpose of preaching, Rose (1997:92) follows Browne’s works to renew: “Unlike an advertisement, a poem or a sermon does not try to impose something on those who pay attention. Poets and preachers cannot predict or control the response that people make to their utterances; to make a poem or a sermon is to give it a life of its own....The sermon’s existence is somewhere between the preacher and the members of the congregation; it has a reality which is not simply the reality of what the preacher is trying to express”.

34 In the central conversational theme, Rose (1997:96-97) states the three dimensions within Brueggeman’s work, that is, one between the congregation and God; a second between preaching and the text; and a third between the preacher and the congregation. These conversations evoke the life-giving conversation with God, because the impingement is mutual, for in the process of speaking and hearing, both parties are transformed. Through the conversations between the divine-

for Fichtner is the conversation whose main topic is God and humanity's relationship to God (quoted by Rose 1997:94). The Greek word "homily" means "familiar conversation", like the two apostles talking to each other on the road to Emmaus. Fiorenza also maintains homilists "articulate publicly the learning processes and the experience and the people of God as well" (quoted by Rose 1997:95). It means that preaching should invite the congregation to the sermonic conversation in order to apply a broad spectrum of worshipers.

In the last feature of conversational preaching, the power is configured differently (Rose 1997:97). Conversational preaching intends to vest both authority and power not in the preacher, but in the community. Thus, preaching is rooted in mutuality, equality, connectedness and intimacy. The goal of preaching facilitates the communal tasks of defining, maintaining and reforming corporate identity and social order (Rose 1997:97). In the end, preaching as the tasks of mutual edification and shared ministry emphasizes the building up of the church.

4.1.2 McClure's Homiletical Theory: Collaborative Preaching

For collaborative preaching, McClure begins a reflection on the problem of pastoral leadership in relation to preaching. He follows the proverb of leadership theorists, that is, that "different situations require different forms of leadership." McClure (1995:12) explains this as follows:

Autocratic leadership, for instance, is effective in emergency situations (the health or welfare of a member is threatened, the furnace needs immediate repair) or instructional situations (the lay liturgists need to know the church's polity on ordination procedures). Autocratic leadership is also effective in situations where the imposition of a personal vision is accepted by followers as an avenue to excellence (a choir preparing for a major choral work, a church theatrical production).

human and the human-human, preaching is to gather the community of faith around the Word and foster the faith of the community.

In terms of leadership, McClure (1995:12) continually maintains that “consultative and collaborative forms of leadership...are more effective when leaders hope to build the kind of strategic prophetic, evangelistic, and pastoral commitments that are needed in our churches today.” What then are the features of collaborative leadership? For McClure it is empowering leadership; on the one hand, it is integrative power (power with others) and on the other hand, nutritive power (power for others).

In the former, McClure (1995:13) concurs with Rollo May’s definition that “integrative power includes all the ways that leaders form alliances of power that will benefit member of the community.” Thus, all Christian ministries express power with others, so that it should invite church members to stand with others who live in very different situations, and help church members to find others who stand with them in their situation. In the latter, the pathway to integrative power runs through nutritive power. *Nutritive* power (power for others) is that “leaders invite or permit others to assume responsibility for the direction of their own lives and to assume leadership roles themselves” (McClure 1995:19). In order to express nutritive empowerment, or power for others, McClure represents how we should prepare and preach sermons and how we lead our congregations. In this place, he suggests three criteria between the preacher and the hearer, which originated from the church leadership theory: “Both leadership and preaching must embody face-to-face relationships, participative roles in decision-making, and interactive forms of persuasion” (McClure 1995:20-25).³⁵

In order to establish the nutritive and integrative power in preaching, McClure (1995:7) proposes collaborative preaching, which “is a method that involves members of a congregation in sermon brainstorming.” What does the word “collaboration” mean then? It is “working together” (McClure 1995:48). In collaborative preaching, the preacher invites the congregation as a host to a roundtable, where they decide everything from the topic through to the interpretation, empowerment, and coming to terms to practice in the preparation of a sermon. For integrative and nutritive power in the preaching event,

35 McClure analyzes the previous two theories: firstly, sovereign (traditional) preaching and then dialogue and inductive (narrative) preaching, using the three criteria towards collaborative preaching.

roundtable conversation is necessary.

What is the primary concern of collaborative preaching? It seems to be: “How can the preacher preach the Bible, the center of the sermonic, most effectively to the congregation (Lee 2003:164)?” In order to reach the goal, he provides collaborative preaching, in which the preacher and the congregation work together, from the setting of the topic to the practice around the sermon roundtable. McClure (1995:48) believes that this roundtable conversation is to help in resolving the dilemmas of sovereign and inductive methods of preaching.

McClure (1995:49) firstly clarifies the word “conversation” with the work of Harvey Sacks, that is, “in every moment of talk, people are experiencing and producing their cultures, their roles, their personalities.” Conversation affords fundamental clues to the way that people organize and make sense of their lives. In order to understand what is really going on in the church one must be “let in” on the talk. A congregation as an organization, McClure (1995:49) repeats, is changed when a participant exerts influence as a dialogue partner in the range of conversations. Thus, the tasks, goals, or purposes of sovereign proclamations have neither an impact to change the culture of congregation, nor promotes participation in a process of change in the leader-follower consultation. When will congregations be changed? On this point, McClure (1995:49) highlights as follows:

for a congregation to be either described accurately or changed in its totality, its leaders would immerse themselves in the actual talk that is taking place throughout the institution, in halls or walkways, in meetings, in Bible studies and classrooms, in hospital rooms and at communal meals.

Moreover, this roundtable does not only design changes in the congregation, but also provides opportunities for laity to interpret the gospel and have their voices heard in ways that can have an impact on the congregation’s identity and mission.

Thus, through the conversation at the roundtable, as the goal of the collaborative

preaching, firstly, “a congregation is talking itself into becoming a Christian community” (McClure 1995:50). In this sense, the preacher in the collaborative preaching neither displays sovereign declarations of the purposes and goals of the church from the pulpit (You must, or You ought), nor takes the congregation on an inductive journey through which certain goals or purposes can be experienced and owned. In the images of the roundtable, thus “the preacher is a host who opens access to the pulpit to those interpretations and experiences [which] may be very different” (McClure 1995:51). Preventing the domination of certain people and parties, McClure (1995:50) points out that “we need to identify a form of conversation that is commensurate with collaborative leadership³⁶ and the task of sermon preparation and delivery.” There is no privileged voice; all voices are valued equally. For this reason, McClure suggests the image of the roundtable pulpit in the form of a conversation.

Secondly, the purpose of collaborative preaching is related to integrative power. In order to empower others, McClure (1994; 1995:13-19) introduces a public theology in preaching.³⁷ The reason is that on the one hand, worship and preaching have become attempts to recreate the private sphere today, and on the other hand, the narrative preaching focuses especially on the individual hearer, so that each hearer concludes his or her own deduction. In terms of the goal of the ministry of public theologians, however, the church should invite the strangers,³⁸ and make them belong to the local community. In this regard, the preaching and teaching of the church should also try to encounter those who are living cloistered lives with the Word of God within the church

36 McClure (1995:54) elaborates on the relationship between collaborative preaching and leadership: collaborative preaching is firstly congregational leadership that introduces the potential to maintain mutuality in relationships, while recognizing the experience in the prophetic community of temporary inequality or provisional hierarchy. Secondly, both the leader and the follower, the preacher and the hearer, are given an opportunity to express charismata (gifts) and to encounter one another as (provisionally) “above” each other in the role of partner-teacher.

37 In order to designate the word “public”, McClure (1995:13-14) represents it with Palmer’s work: “Public is a metaphor for the ebb and flow of the company of strangers, which happens in relatively unstructured and disorderly ways: on the city streets, in parks and squares, at festivals and rallies, and shopping malls, neighborhoods and voluntary associations.”

38 In the works of Keifert, McClure (1995:14) provides the three aspects of strangers: “(1) as the outsiders who come from beyond the church itself, (2) as ‘inside strangers’ who ‘remain outside the intimate group that usually makes up most of the leadership in a congregation’, and (3) as a description of “the irreducible difference between two persons that exists in any encounter.”

and just beyond the walls of the church building (McClure 1995:17). In order to connect to the private realm and the public realm, the pulpit should interpret the Word of God not in a fixed form, but also at times in the unique, strange and sometimes bizarre ones. Thus, the Word of God becomes the living word for real people (who are in reality more different than they are alike) and strives to discern and express their solidarity in Christ (McClure 1995:18).

The next and last goal is that “we must cultivate a sense in our worship and preaching that our proclamation of the redemptive work of Christ is in continuity with the creative Word of God, the Word that created and breathed life into the world” (McClure 1995:18). This suggestion leads preachers to rethink the purpose and the subject of preaching. The first should be a redemptive ministry in Christ. The communication is not only for selected people in the community, but also for the stranger who is outside of the community. On the other hand, “the focus of preaching must move from the center of the Christian community to its margins, from the pastor’s study to the sanctuary door” (McClure 1995:18). In the end, preaching should continually struggle to discern what the redemptive power of the Christian story is in this world and in this history.

4.1.3 Campbell’s Homiletical Theory: Christological-Ecclesial Preaching

In order to turn from the form to the content of preaching, Campbell (1997:XII) starts his homiletics with Allen’s proposition: “Preaching is pre-eminently a theological act.” Even the theological reflection, he believes, should be discussed; today homiletics has focused primarily on sermon form. For example, in present day homiletics, Craddock develops an inductive form and Lowry a narrative one. Both of them emphasise not the content, but the form of preaching. In this regard, Campbell (1997:XII) maintains:

...future theological reflection about preaching will necessarily include an examination of the theological presuppositions implicit in contemporary homiletical theory and practice, as well as the development of richer theological alternatives.

In order to accomplish the goal, he highlights the two directions in the same manner as the two homiletical scholars previously discussed, Rose and McClure. On the one hand, he (Campbell 1997:XIII) evaluates narrative and inductive preaching as a type of a liberal theology, as follows:

Using as an example the most popular recent homiletical development, narrative preaching, I will demonstrate that contemporary homiletical theory and practice remain dependent on modern, liberal theological presuppositions, which have serious limitations for preaching in the contemporary context.

On the other hand, Campbell diligently explores the homiletical implications of Hans Frei's postliberal theology from the specifics of his theological position through the important influences, to his critique of modern theological liberalism and his alternative to it. The reason why he suggests Frei's postliberal theology is that the latter "suggests important new directions for preaching and can contribute to the enrichment of the Christian pulpit and the renewal of the church" (Campbell 1997:XIII).

In terms of Frei's cultural-linguistic model of Christianity, Campbell (1997:221) views the purpose of preaching as follows:

Guided by Frei's work, the preacher's task must be seen not as that of creating experiential events for individual hearers, but rather as that of building up the church. In "grammatical" terms, one might say that God in Jesus Christ is not primarily the predicate of individual human needs or experience, but rather the active subject who gathers and builds up the eschatological people of God in and for the world.

As he mentions, this understanding of the purpose is wholly different from the preaching that focuses on the individual hearers and form of preaching. Instead, he (Campbell 1997:222) continually states that the sermon moves from the identity of Jesus Christ to the "building up" of the church.

Firstly, Campbell (1997:221-223) clarifies the image of “building up”. Although “building up” (oikodomein/oikodome) is usually translated with the term “formation”, this does not embody the original meaning well, “because of its communal, messianic, eschatological, and apocalyptic dimension” (Campbell 1997:222). In order to understand this image, one should thus look back to the prophets in the Old Testament as the image of the root. The image thoroughly indicates the communal and takes on strong messianic and eschatological dimensions. In addition, it is related to the task of the Messiah, who will build up the future temple and the new community. This is the eschatological tension between the “already” and “not yet” (Campbell 1997:223). In Acts, this image is related to the “ecclesiastical ring”, and in the Pauline literature, Paul does not only involve the establishing and building up of the community, but also highlights it as a task of the entire church.

Secondly, Campbell (1997:226-227) identifies the role and task of the church. He also thinks of the roles and task of the church as being connected to the church identity, because the church should enact publicly what Jesus did in the world. Thus, on the one hand, “the church must be a follower, rather than a complete reiteration of Jesus” (Campbell 1997:226). The church should be a collective disciple and follower at a distance, who enacts Christ’s intentional action and ministry that is narrated in the gospels. On the other hand, “the church’s intention-action pattern differs from that of Jesus because the church’s story is not yet finished” (Campbell 1997:227). The narratively rendered identity of Jesus should form the church, which is the embodiment of and witness to Jesus’ indirect presence in and for the world.

In this sense, the work of Campbell (1997:228) in homiletics is beyond individual, experiential events to the building up of the church as a people who embody and witness to Jesus Christ’s indirect presence and thereby, God’s reign in the world. The cultural-linguistic model of Christianity does not characterize “belief in objectively true propositions taught by the text, nor the adoption by individuals of an authentic self-understanding evoked by the text’s symbols, but the formation of a community” (Meeks 1986:184). How can one then build up the church? Word and sacrament, Campbell stresses with Frei’s work, “constitute” the church, because they provide the temporal

and spatial dimensions for Christ's indirect presence and for the church's ongoing role as a publicly enacted character in the story (Campbell 1997:227). Within a cultural-linguistic model of Christianity, the infrastructure³⁹ that helps to build up the church is an indispensable element for preaching, because it leads to a quite different understanding of the preaching form that focuses on private, individual, experiential events.

Lastly, when one understands the purpose of preaching as the "building up of the church", Campbell (1997:229) insists that the communal approach can embody the actual practice of preaching. While one applies this "building up" into today's preaching, the common practice of the church theologically will not welcome American culture, individualism and voluntarism, but will be in contrast to these cultures. Thus, Campbell (1997:229) maintains that:

In contrast to this description, the preacher's task is to redescribe the practice of baptism as an episode in the ongoing story of God's active gathering and building up of an eschatological people who carry forward Jesus' story in and for the world. Such repeated redescriptive use of the church's peculiar speech is vitally important for building up a visible people who have listened to a different story from that of the world.

This redescription is important to build up the church. In this point, preaching should be considered to redescribe the religious language of Christianity. Moreover, when the preacher repeats the religious language in the new way, the act will not only rebuild the church, but also oppose the secular culture, because the community listens to a different story than that of the world (Campbell 1997:229).

39 Campbell looks to the works of Brueggemann to explain the meaning of infrastructure: "I use the term "infrastructure" to refer to the system or network of signs and gestures that make social relationships possible, significant, and effective. The social infrastructure is the almost invisible system of connections that gives life functioning power and provides connections and support systems. I take it that the most elemental human infrastructure is a network of stories, sacraments, and signs that give a certain nuance, shape, and possibility to human interaction. An evangelical infrastructure is one that mediates and operates in ways that heal, redeem, and transform" (cf. also Brueggemann 1993:27).

Another concrete implication of this communal approach, according to Campbell (1997:230), lets the church be “the middle term”, when the preacher moves from text to sermon. In this view, the purpose of preaching naturally overcomes the limitation of inductive and narrative preaching, which focuses on individual needs, how they connect with general human experience or how they are relevant to American society. Preachers should now interpret Scripture not just for the simple meaning, but also for the building up of the people of God in and for the world. Therefore, this communal approach stimulates “the narratively rendered identity of God in Jesus Christ into the identity of the church as a character in that ongoing story” (Campbell 1997:230).

4.2 THE CONTENT OF PREACHING: WHAT DOES THE PREACHER PREACH?

4.2.1 Conversational Preaching: Tentative Interpretations, Proposals, and Wagers of the Word of God

For human beings’ sins and limitations, Rose maintains, all human knowledge is incomplete and inconclusive. When this presupposition is applied to revelation and truth, the truth of the Gospel also remains fragmentary, uncertain, and approximate (Rose 1997:99).⁴⁰ It challenges the preacher to live with an untidy mind on the fringes of error and resist fixed conclusions. On this point, what is then the content of preaching? Rose (1997:100) indicates the three elements of preaching:

Preaching is about tentative interpretations, proposals that invite counterproposals, and the preacher’s wagers as genuine convictions placed in conversation with the wagers of others. Each of these three words - interpretation, proposal, and wager – deserves consideration.

40 According to Rose (1997:99), she was affected by Browne’s works to establish the content of conversational preaching: “A preacher could more easily be fluent if he had not to keep in mind the threefold nature of: that man is a creature, finite, limited in knowledge and power; that he is made in the image of God and so capable of relationship with God; that he is a sinner and so capable of the most hideous stupidity and cruelty when he sets out to be all-powerful or sinks down to being sub-human” (cf. also Browne 1976:21-22).

According to Rose, the content of preaching consists, in the first place, of *tentative interpretations*. Preachers should interpret the text, but there is no benign, innocent, or straightforward interpretation (Brueggemann 1988:131). Moreover, preaching should interpret both life and text, so the preacher is limited and self-interested. Secondly, truth belongs only to God who “knows all things as they truly are,” so preaching’s content is not absolute, but merely a *proposal* (Rose 1997:100). Human thought can never approach God’s truth in any quantitative way, but human beings can only reach God’s truth approximately. In the face of diversity thus “preaching’s content in the face of diversity is a proposal or a suggestion that invites the congregation’s collective response” (Rose 1997:101). As the third element, Rose (1997:101) suggests the word *wager*. The preacher convinces and advocates it as truth, and preaches it as a temporary resting-place. These wagers, also the preacher’s own, are particular and limited.⁴¹ Thus, Rose (1997:105; cf. also McClure 2001:60) even defines sermons as “proposals that invite additional proposals and personal wagers aware of other wagers.”

Once the content of preaching considers tentative partisan interpretations, proposals that invite additional proposals, and personal wagers aware of other wagers, Rose (1997:105) lastly asks the question; “Are then all interpretations, proposals, and wagers acceptable?” In this sense, what is the criterion to guarantee the faithfulness of the preaching’s content? Many Protestant scholars assert the conviction that when the word of the sermon is going back to [the] written witness of the Word of God, it means that the faithfulness of the content of preaching is tied to Scripture. Rose (1997:106) has one more serious question; “Where does the control over the interpretive process lie?” She quotes two homiletics to answer this question, but thinks they are still problematic. The first answer, for Long, (1989:26) is that the text holds the clues for its own interpretation:

41 On this point, Rose (1997:101-103) suggests an alternative meaning to the terms “revelation”, “Word”, “kerygma”, and “truth”. Firstly, revelation is a dialogue – a dynamic, ongoing exchange that always requires interpretation and reinterpretation, secondly, the Word also reveals and yet conceals, participating in both divine mystery and the particularity of human experience, thirdly, the kerygma is a provisional formulation of a portion of the gospel for a particular generation in a particular location, and lastly, truth is more related with both history and eschatology.

Reading was described there as an active process involving the interaction between the reader's informed expectations and the text itself. Texts, it is important to remember, have the capacity to exercise powerful guiding influence over the willing and careful reader. While it is true that meaning occurs within a reader and that what a reader brings to the interaction both limits and contributes to that meaning, for an attentive reader the meaning is controlled by the content and the literary dynamics of the text itself.

For Beardselee, some Protestant scholars pair Scripture with a second safeguard – for example, serious engagement with the text, plus the leading of the Spirit or the Bible and the congregation (quoted by Rose 1997:106). If, however, every interpretation of every text is freighted with the biases of the interpreters, then the text alone is not an adequate safeguard (Rose 1997:106).

On this point, Rose insists that in the conversation preaching, the contents do not belong to the preacher, the clergy nor the scholars, but to all the various partners involved in the multiple conversation being fostered. Thus, the community should decide the content of preaching and exercise the interpretive process to build up the communities of faith up in their local and global configurations. In the end, for Rose, the content of preaching is not guaranteed by the safeguard of the text itself and the Holy Spirit, but by our daily and weekly lifetime experiences in the life-giving conversations that form and reform the people of God (Rose 1997:107).

4.2.2 Collaborative Preaching: An Open, Ongoing, Homiletical Conversation at the Roundtable

Once a week, there is a sermon roundtable for an hour and a half. Typically, it has three steps. Firstly, the sermon roundtable uses the first ten minutes for feedback. They share opinions on the question, “How faithful was last week’s sermon to our group’s discussion?” Secondly the group makes Scripture an active voice at the roundtable for the next twenty minutes. They study this week’s text for the historical and literary background, contextual information and definitions of terms. For the next sixty minutes,

the sermon roundtable decides on five aspects: (1) topic-setting, (2) interpretation, (3) empowerment, (4) coming to terms, and (5) practice (McClure 1995:68-69; 2001:61).

Engaging with one another in conversation about their own insights, questions, experiences, and issues, the sermon roundtable firstly will set up a “topic”, which “identifies important ideas or themes of this biblical text in relation to their own lives, the church, and the world around them” (McClure 1995:68). Secondly, “interpretation” is the process of discerning *the meaning* of certain topics for our lives, the church, and the world in which we live. The third step is “empowerment”. In a conversation, empowerment means sharing the power to generate and interpret ideas, to invite those who have not spoken to speak. “Coming to terms” as the fourth step, is the process of deciding “so what?” It is the group’s struggle to discern what the Gospel *requires of us* as Christians and as human beings. The last step is “practice”. Practice is the process of deciding “how to get there.” It is the practical work of mapping the meaning of the gospel onto our lives and behaviour. They should ask what practical steps would be necessary in order to accomplish the goals that were suggested.

At this stage the preached message in collaborative preaching is discerned and decided by many persons who are attending the sermon roundtable. The content of the sovereign and inductive preaching is drafted only by the preacher himself. Instead, in collaborative preaching, “the transforming Word arrives, not as a decisive judgment or as a personal insight, but as an emergent communal reality” (McClure 1995:54). The Christian community as a body with a shared purpose discerns God’s word together through the give-and-take of an open, ongoing, homiletical conversation. Even if all congregations cannot attend the table, roundtable conversations represent communal agreement (McClure 1995:52). Through this conversation, moreover, the Word of God becomes dynamic and emergent in nature (McClure 1995:52). Finally the message will become an accelerator to move the congregation into deeper forms of life as the community of the Word.

4.2.3 Christological-Ecclesial Preaching: Preaching the Identity of the Risen Jesus

Narrative preachers, including Rice, Craddock, and Lowry, have focused on the narrative form of preaching, in order to affect the congregation rhetorically and allow it participation in the sermon. Campbell (1997:167) criticizes the structuralist approach to narrative, as follows:

There is truth in this critique. Narrative homiletics, as Ellingsen points out, has tended to begin not with the particular biblical narratives that are the church's Scripture, but rather with general theories about narrative and the ways it works.

This tendency in the biblical narrative, he maintains, is also precisely the reverse of Frei's work. Thus, Campbell (1997:169) suggests that homiletics should not focus on narrative form any more, but on the content and function of the biblical narrative. In addition, within of the framework of narrative in Frei's work, it challenges preachers to shift focus from the formal matters of plot to the particular matter of character – Christology (Campbell 1997:169). Consequently, the content of contemporary homiletics should be “God in Jesus Christ, whom the biblical narratives identify, who saves and empowers” (Campbell 1997:172).

On the other hand, Campbell criticizes the tendency to consider that narrative equals parable. What is the most serious problem here? He remarks that “in the parables, of course, Jesus himself is not a character, except as the narrator” (1997:174). This tendency originated from the understanding of the parables as “existential, experiential events”. In this sense, he exposes two problems in Frei's work. Firstly, even the parables of the gospels should be interpreted in relation to their larger literacy context; “there is a tendency in homiletics to isolate the parables from their context in the gospel narratives” (Campbell 1997:176). In order to take the larger narratives into account, according to Campbell (1997:177-178), one should heed Frei, who holds that:

The parables are seen in the light of the story identifying Jesus of Nazareth rather than (reversely) providing the clue for the theme of that story. In the

context of the *full* narrative – pericopes together with passion and resurrection – Jesus identifies the Kingdom of God and is only secondarily identified by his relation to it: He is himself the parable of the Kingdom (cf. also Frei 1993:104)

In the parables, Jesus of Nazareth should be preached, because the story is about his life, death, and resurrection. The second major problem in contemporary homiletics is understanding that “Jesus becomes a *model preacher*, rather than the *one preached*” (Campbell 1997:178). Crossan also notes that in the primitive church, Jesus became the one preached - “Jesus spoke of God in parables, but the primitive communities spoke of Jesus, the Crucified One, as the Parable of God” (1975:10), and “Jesus announced the Kingdom of God in parables, but the primitive church announced Jesus Christ, the Parable of God” (1975:124). Thus, the gospels should focus on the identity of the risen Jesus and locate the parables within the larger narrative.

In this regard, narrative is important because it is the vehicle through which the gospels render the identity of Jesus Nazareth. Campbell (1997:191-193) continually explores the homiletical implication of these new discoveries in Frei’s work. First of all, the dual redirection is consistent; each move reinforces the other. As the church has read the gospels according to an “ascriptive logic”, the gospels, in a significant shift, are about Jesus. Moreover, this logic sustains that “Jesus is the subject of his own predicates in grammatical terms” (Campbell 1997:191). Then one needs to ask, if the content of preaching is about Jesus himself and especially his identity to build up the church, how can preachers concretely establish the alternative community in the world? What is the most significant identity of Jesus in the gospels? What Frei notes is power and powerlessness (Campbell 1997:191). The identity is especially represented in his public enactment of his mission. Thus, when preachers preach the gospels, they should reveal both the powered and powerless Jesus in his identity. Therefore, the ascriptive logic of the gospels for Campbell provides both constraints and guidance for Christian preaching.

4.3 THE LANGUAGE OF PREACHING: WHAT KIND OF SERMONIC LANGUAGES DOES THE PREACHER USE?

4.3.1 Conversational Preaching: Confessional and Evocative Language

Traditional preaching firstly emphasizes the power of the sermon language to persuade. Secondly, transformational views of preaching build on the power of sermon language to “do” or “perform” a text, to create a new reality, or to transform values, worldviews, or ways of being in the world (Rose 1997:110). The sermon language of conversational preaching, however, is wary of the persuasion and the performative dimension of language. Rose suggests two characteristics of sermon language in conversational preaching: “First, sermon language is confessional, reflecting the accumulated and ongoing experiences of the people of God” (Rose 1997:108). Thus, Zuurdeeg asserts that the language of faith is always the language of confession:

Theological statements are neither “indicative” (having reference to the empirical world) nor “analytical” (consisting in relating various definitions to one another); they are “convictional.” As such they do have reference to “reality,” though all that needs to be said about the reality to which they refer is that it is “real” for those who speak this way (quoted by Hall 1971:86).

Preachers have conviction through their experiences, but as humans, there are limits to understanding the infinite transcendence and otherness of God. In this sense, Thielicke (1978:36) mentions the linguistic problems that plague the preacher:

Indeed, our caution in the use of terms must go even further. That is to say, we must by no means conclude that specifically Christian words, like “sin” or “grace”, for example, or even the word are not received in a pure state, but are rather freighted with a history which has often manipulated and altered their meaning.

Broadly, all contemporary language is “untrue”, because language does not grasp reality

(Thielicke 1978:45). Thus, speakers who belong to religious communities should express more “confession” as the convictions of religious communities than the actuality of God in theological language (Rose 1997:108). In this pointer, the language preachers choose should have so shaped their lives that it expresses the convictions out of which and according to which they are living.

Second, according to Rose (1997:108), language in conversational preaching is evocative, able to generate multiple meanings. Scott (1985:20) explains that a word consists of both a pointer and an idea, as follows:

When we look up a Word that we do not understand, we are seeking to form an Idea for the Pointer we find on the page. Because we cannot combine Pointer with Idea, we cannot form a Word. What the dictionary provides in its definition is the association of the Idea with other related Ideas. We associate these known Ideas to create a new Idea for our Pointer.

The pointer is its physical sound or combination of letters, while an idea is its mental image. Language in general, for Scott, possesses a surplus of meaning and thus inevitably generates multiple meanings, because the problem with language is that the relationship between a Pointer and an Idea is never fixed (Rose 1997:109). Thus, for Scott (1985:29-30), the Idea to which a word points is arbitrary, unstable, and ever-changing, as follows:

Since the Ideas for the Pointers “Word” and “Jesus” share similar associations, “Word” can stand for Jesus, who then becomes part of the Idea of “Word.” Were it not for the arbitrary, unstable relationship between Pointer and Idea, Jesus could not be the “Word.” Or to put it another way, if words had to have a single, simple meaning, if they always had to point to the same Idea, then the Word could not have become flesh. Because of a basic instability and changeability at language’s heart, we are able to experience and discover *new* meaning...So instead of the Bible being irrelevant, it can always come to life as a new Word whenever its Pointers are joined to Ideas and associations.

Craddock (1986:157) also hoped that sermon language would intentionally activate meanings within the congregation, that is: “The sole purpose is to engage the hearer in the pursuit of an issue or an idea so that he will think his own thoughts and experience his own feelings in the presence of Christ and in the light of the Gospel.” Therefore, in order to participate in the community’s ongoing, central conversations, sermon language in conversational preaching should be words that are deliberately evocative and suggestive (Rose 1997:110).

4.3.2 Collaborative Preaching: Discretionary and Imitational Language

Similar to the content of preaching, McClure (1995:73) describes the language of preaching as not originating from the preacher, but the five dynamics of roundtable conversation: topic-setting, interpretation, empowerment, coming to terms, and practice. When the conversation takes place at the roundtable, each step should also use appropriate language to complete the five levels described above. McClure (1995:74-77) suggests firstly that when the roundtable nominates the topic, three terms are useful: announcements, summons, and following. In the next stage, as topics are set, they will also be interpreted. Thus, there should be clarification – pursuing the meaning of an idea; contrapuntal – taking note of similar or competing interpretations; linking – finding ways to link their interpretations with one another; and differentiation – including exchange aimed at clarifying the differences between the interpretations at the table.

In the third step, the sermon roundtable needs to implement framing, empathic response, interruption, and storytelling as the languages of empowerment. McClure (1995:84) remarks on the necessity of these languages, as follows:

The purpose of such language is, on the one hand, to empower individuals toward more responsibility for feelings and actions and, on the other hand, to enable group to “metacommunicate” about how they are doing at the job of being a group together.

The next step is “coming to terms.” At the roundtable, they should decide “what needs

to be done, project a vision, indicate priorities, and inspire one another to certain forms of action” (McClure 1995:89). In order to establish this goal, there should be the following kinds of languages: commitments, proposals, projection, language that is inspiring and sustaining. The language for practice is arranging, instructing, offering, and monitoring. In the last step, participants in these conversations should discuss how to accomplish those thoughts that have arisen from the roundtable.

McClure continually suggests that the preacher should use this language at the real preaching event. There are two ways of doing this; describing the dynamic as it took place at the sermon roundtable and directly imitating one of these dynamics (McClure 1995:73). When the preacher uses the same language, preaching shall lead to the same dynamic that took place at the sermon roundtable. Moreover, the congregation is invited indirectly to the roundtable conversation by using both the language of description and imitation. In the end, the language of the collaborative sermon follows the rhetoric of listening as a form of communication, in which preachers listen to and follow hearers toward purposive, but always changeable goals (McClure 1995:57).

4.3.3 Christological-Ecclesial Preaching: Learning the Distinctive and Practical Community Language

Together with the cultural-linguistic model of Christianity in the work of Lindbeck, Campbell (1997:231) also understands being a Christian in the following manner:

Within Frei’s cultural-linguistic model of Christianity, the key to being a Christian is neither a set of cognitive propositional truths nor an individual religious experience. Rather, the key is the language and practices of the Christian community, which are understood as a set of skills to be learned.

Thus, faith is not primarily an individual, existential, experiential event, but rather a journey into the language and practices of a particular community, which commences at baptism. In the postliberal homiletics, the language of preaching is critically related to the purpose of preaching. As mentioned previously, the purpose of preaching is to build up the church. In order to establish this, the baptized congregation should learn the

distinctive language and practice – the infrastructure – of the Christian community, which then makes certain ideas and experiences possible (Campbell 1997:232). It means that understanding the language of preaching represents the turn to postmodernism, which is not a collection of symbols to express the experience, but rather fundamentally a public instance of communally ruled behaviour.

Campbell is trying to apply this turning to the preaching. Thus, first of all preaching becomes a model of the use of Christian language and it plays a role in nurturing believers in that language usage (Campbell 1997:233). On this point, preachers should instruct the hearers in the use of the language by showing them how to use it. Hauerwas (1940:60) also remarks that “the sermon is the communal action whereby Christians are formed to use their language rightly.” In addition, preachers have to know the language of faith and be equipped with the techniques to nurture the Christian community in the immersion in Scripture. Therefore, for Campbell a preacher should be a jazz musician. He starts with a basic “text” of music, and then “goes on” with the language of the text in new ways for new contexts (Campbell 1997:234). Although jazz musicians play some music improvisatorially, they cannot play the music in new and creative ways without learning it through such immersion and imitation.

Secondly, when the crucial role of preaching is to teach the community how to use its language correctly, preaching is not simply a series of discrete existential “events,” but a long, slow process of use and growth (Campbell 1997:237). According to Campbell, this model does not deny the performative, eventful character of homiletical speech. Instead, he writes that “the transformative power of preaching is affirmed in the cultural-linguistic model, but it is located within a larger temporal framework, which is in fact more faithful to the way preaching works in local congregations” (1997:240). As the narrative homileticians remark, transformative events do not happen every week, but happen to amid learning of the language in use and participation in the practices of the Christian community.⁴²

42 In order to explain the word “transformation”, Campbell (1997:239) quotes Brueggemann’s works: “I shall argue that..., people in fact change by the offer of new models, images, and pictures of how the pieces of life fit together - models, images, and pictures that characteristically have the

In this regard, for Campbell preaching is a larger journey of learning a language, rather than simply in terms of immediate, existential experiential events. Thus, the postliberal homiletics does not retain only the performative, transformative, participatory character of preaching, but also understands it within a larger communal framework.

4.4 THE FORM OF PREACHING: HOW DOES THE PREACHER PREACH?

4.4.1 Conversational Preaching: Inductive, Narrative and Story Sermon Forms

There is no single form, Rose affirms, to grasp the whole of human experience, because every form represents or imposes an order on a limited segment of experience. In order to transmit the truth, traditional preaching always keeps the form of deductive order. Narrative preaching, on the other hand, develops the inductive method to make the hearer experience the Word of God that the preacher first experienced during the preparation of the sermon. What form does conversational preaching then support? Before proposing the specific form, Rose (1997:112-113) highlights three shifts of preaching form to emphasise some differences between forms that were suggested and will be suggested.

The previous homiletics emphasized the individual sermon, but the first shift focuses on the cumulative effects of preaching. Thus, Rose (1997:112) asks the following question in terms of conversational preaching: “What forms of preaching take seriously its cumulative nature?” The second one is to structure the conclusion of sermon not as closed, but open to leave room for questions and discussion, so that conversational preaching invites believers to search for meaning as part of an open discourse. The third shift considers the perception of what art is all about and what artists are presenting in their art. Bartlett (1962:18) especially reflects: “The artist affirms that by developing this sensitivity he can perceive the essential meaning of an area of beauty, put it into an

particularity of narrative to carry them. Transformation is the slow, steady process of inviting each other into a counter story about God, world, neighbor, and self. This slow, steady process has as a counterpoint the subversive process of unlearning or disengaging from a story we no longer find credible” (cf. also Brueggemann 1993:24-25).

art form, and impart it to others.”

In order to foster conversational preaching, Rose suggests two special forms of preaching. The first one is the inductive and narrative form of preaching. These forms do not close at the conclusion, but leave room for congregational reflection.⁴³ On this point, Davis (1958:156-157) maintains that the preacher’s goal is not to hand over a previously conceived answer, but to pose a question to be answered by the worshipers. Craddock (1986:57) develops this notion in inductive preaching, that is: “It is possible for him [the hearer] to re-create imaginatively the movement of his own thought whereby he came to that conclusion.”⁴⁴ The preacher invites the congregation to retrace a journey that the preacher has already taken towards an understanding of the text.

Lowry’s narrative sermon form also fosters conversational preaching (Rose 1997:114). What is the feature of the form? For Lowry, the form consists of a plot that moves from tension to resolution. Through this journey, the congregation reflects on their own faith and experiences and arrives at their own conclusions. Both form the narrative and inductive sermon for Rose, and “invite worshipers to be interpreters to follow the guidance of the Holy Spirit, to join the conversation with the biblical text, and to reconfigure or confirm the sermon’s interpretations, proposals, and wagers” (Rose 1997:115). In the end, conversational preaching is not the worshipers’ arrival at the preacher’s proposed resolution, but their arrival at their own provisional resolutions or resting-places on the journey.

In order to foster conversational preaching, for Rose, a second form is “a type of story preaching that allows the story to generate its own meanings” (Rose 1997:116). For

43 Rose (1997:114) quotes Craddock’s works to support this: “The first is a combination of inductive and narrative which “charts the preacher’s journey toward the discovery of meaning and invites others to ‘think [their] own thoughts and experience [their] own feelings’ as they formulate their own meanings.”

44 According to Rose (1997:114), Craddock also develops this notion from Davis’ works, that is: “What makes this an example of the question form is that the question is so handled that it remains a question to be answered by every listener for himself. Notice exactly what the sermon does. It asks the question with tragic force, and it gives one man’s answer, his witness that the gospel has answered the question for him. Just because the witness is genuinely and personally his, it speaks to other men forcefully” (cf. also Davis 1958:156-157).

Richard Thulin (1990:12) story preaching allows the congregation “freedom to create their own meanings from the tales told”. Story preaching, like inductive and narrative preaching, thus has the potential to engage the congregation in shaping meanings that far exceed the set of meanings the sermon created in the preacher’s own life.⁴⁵ The story-sermon should be open-ended, meaning that the preacher’s personal conclusions should never be imposed on the congregation, limiting the story to one meaning or application. The preacher dares to believe that the Spirit of God may move, even where he or she has given up control. In conversational preaching, “they purposefully invite a variety of meanings and revolve around a single but multileveled move from beginning to end, from tension to temporary resting-place” (Rose 1997:117).

4.4.2 Collaborative Preaching: Sermon Form Originating from Sermon Brainstorming

Regarding the forms of preaching, McClure (1995:30) evaluates firstly the “traditional form”, which many preachers have abandoned today, and secondly, “inductive or narrative approaches”, which originated to overcome the problem of an authoritarian pulpit and leadership, and include the hearer in a more significant role. For McClure, however, these forms are still problematic, so that preaching today should identify a clear shift toward empowering forms of preaching and congregational leadership (McClure 1995:30). Thus, he proposes collaborative preaching as an alternative and innovative form of preaching, in which “collaborative preachers will not employ a single form of logic such as deduction, induction, or plot” (McClure 1995:57). Instead, sermons will be ruled by only one or two of the dynamics of roundtable conversation that occur during sermon brainstorming. As mentioned previously, collaborative preaching means “working together”, suggesting the form of preaching in which the preacher and the hearer work together from topic to practice in the sermon roundtable conversation. Through the conversation, the congregation does not only participate in

45 In this respect, Rose (1997:116) uses Jensen’s work to clarify the feature of story preaching: “In order to create a story the first thing we must do is to have a fairly clear idea of what we want the story to accomplish. With that idea in place we can proceed to outline the potential story (an outline which may experience much change during the actual process of writing) sketching out the setting of the story, the chief characters, the problem (plot) that will need resolution, the episodes of the story itself and the conclusion toward which we are striving” (cf. also Jensen 1980:149).

the weekly sermon preparation, but also senses its impact on their identity and mission of the community.

Firstly, one needs to understand the process and components of the sermon roundtable. The preacher attends the sermon roundtable as the official host. The co-host, however, actually handles the ongoing work; inviting new members, informing them of the text of the sermon, posting meeting times, and so on. Moreover, the primary responsibility is to guide the group process, making sure that they cover the appropriate ground in the allotted time (McClure 1995:61). The members consist of men and women of various ages, interests, and backgrounds. The rule is to not have more than ten members at a time. In particular, the names of members who attend the sermon roundtable must always be publicized in the Sunday bulletin, because publicity helps the congregation to be involved in a process of communal accountability for the preached word (McClure 1995:64).

In order to give the integrative and nutritive power to the preaching, secondly, the collaborative preaching must meet some crucial requirements in the roundtable conversation, the foremost feature being that it should be a *communal event*. Thus, all kinds of voices meet at the roundtable both from the centre and the margins of the congregation: there is no privileged voice, because all voices are valued equally. In addition, the conversation is open-ended: the Word of God is dynamic and emergent in nature (McClure 1995:52). Even though the roundtable pursues “come to terms” with the Gospel, there is no final or complete interpretation of the gospel. Therefore, it naturally yields the dynamic, creative quality of the emergent Word of God in the Christian community. The last requirement of the roundtable conversation is if possesses a certain purpose. The conversation should have some features which articulate a Christian vision, and stimulates the congregation’s ethical commitments and mission. In conclusion McClure connects the roundtable and the table of the Lord’s Supper. Therefore, all conversations as sacramental actions continue the centre of the saving work of Jesus Christ and the mission of the church (McClure 1995:29).

4.4.3 Christological-Ecclesial Preaching: Following the Ascriptive Logic of the

Gospel

According to Campbell the sermon's form is closely related to its content. The traditional preachers prefer deductive preaching, which begins with general propositions and moves to particular applications, while narrative preachers practice inductive preaching, which begins with the particulars of human experience and moves to general conclusions. He points out that "this debate is seen to be misguided" (Campbell 1997:193), because the sermon form also has to follow the ascriptive logic at the heart of the gospels; namely, as far as the paradigm of the church's reading of Scripture is concerned, preaching should start with the particularity of Jesus of Nazareth and move from there to the church in and for the world (Campbell 1997:193).

In this sense some features are represented in the sermon form. Firstly, Campbell evaluates this saying that "in fact, Frei's work actually offers resources not only for moving beyond mere rote recitation, but also beyond a simplistic reliance on stories or narrative form." Thus, it helps non-narrative preachers to preach the story of Jesus more faithfully. Secondly, Campbell emphasizes the content more than the form in the preaching. He remarks that "Jesus is more important than narrative form" (1997:202). This concern also does not emphasize narrative form *per se*, but rather the particular story of Jesus Christ. Therefore, Campbell (1997:211) stresses the feature of the alternative form in the preaching, as follows:

In the move from text to sermon, the narrative logic of the story of Jesus, not general considerations of narrative structure, provides the crucial connection between sermon form and content, whether the story of Jesus functions as a contingent and particular "substructure" of an argument or as the center of a narrative sermon.

On this point, when one follows the logic of the gospels in the form of preaching, one can see that the relationship between biblical narrative and sermon form is more complex and expansive.

4.5 THE ASSESSMENT AND CONCLUSION

4.5.1 The Assessment of Rose's Conversational Preaching

In order to undergird an alternative conception of preaching, Rose (1997:89-91) offers two basic convictions or presuppositions that support and guide the four elements of conversational preaching mentioned in the previous section. She is concerned about the relationship between the preacher and the congregation. The older homiletical models presuppose a gap – the separation and distance – between them (Allen 1997:23). The conversational preaching, however, insists on their equal partnership. If the image of the preacher is considered to be a teacher in preaching, a persuader and transformer, the preacher and the congregation stand apart from each other. Thus, the preacher and the congregation in conversational preaching stand together as *explorers*, while a text, meaning, or mystery lies on the other side or confronts us (Rose 1997:90). There is no sender and receiver. Therefore, Rose (1997:4,97,121-122) places the preaching task and authority on the community as well. On this point, preaching at the roundtable pursues two central aims; on the one hand, the community becomes an ecclesiology where no-one is above or at the head of another, and, on the other hand, the church is a conversational, forum in which even marginalized voices count (Graves 1998:627).

Where does this understanding come from in Rose's thought? Regarding the preaching purpose, she concurs with Ritschl's work:

He believes that the preacher and the congregation share in the priesthood of all believers. Rightly understood, this doctrine means that edification is the responsibility of all members of the congregation. Members are given gifts, charismata, for the edification of others. Thus, all ministry, including preaching, becomes the joint task of the preacher and the congregation (1997:93).

She applies the doctrine of *the priesthood of all believers* to the preaching event. Thus, conversational preaching, she notes, has five principal characteristics: it is communal, nonhierarchical, personal, inclusive, and scriptural (Rose 1997:121; Graves 1998:627).

Moreover, this view of preaching implies a nonhierarchical vision of the church, where people live in partnership under the Word. In the relationship between power and preaching, conversational preaching does not link the preacher's authority and the capacity to influence or transform, but ascribes both authority and the power to the community (Allen 1997:25; Rose 1997:97). Graves (1998:627-628) says of this new approach that "Rose is no doubt correct in reacting to the hierarchical preaching that for years has dominated pulpits, beating up on listeners with a simplistic worldview."

Another feature of conversational preaching is its ambiguity, especially in terms of the contents of preaching, explained by Rose as the limitations of language, including the language of faith. The truth of the Gospel, as the content of revelation, remains fragmentary, uncertain, and approximate. Thus, preachers firstly interpret the Scripture tentatively, while the preacher's wagers are placed as genuine convictions in conversation with the wagers of others. This tentative character of the conversational preaching prompts the congregation to gather around the Word of God. Through the conversation of the community around the Word, the church is fostered, and the people of God are nurtured weekly. Seen from this view, the sermon is a proposal that the preacher offers to the community as a part of the ongoing conversation (Allen 1997:25). In essence, the purpose of preaching should not transfer the truth, and make an individual hearer experience the Word, but build up the church by mutual edification.

In the book, *The Witness of Preaching*, Long (2005:35) classifies Rose as a pastoral preacher and then critically evaluates her concept of conversational preaching: "Similarly, but perhaps more radically, Lucy Rose suggests a version of roundtable preaching that she calls "conversational preaching," in which virtually all distinctions between preacher and hearer have been erased." Thus, Long (2005:248) delineates conversational preaching as just congregational testimony in Christian practice. Furthermore, Long (2005:35) cautions her with the words of Moltmann, that the church does not want to listen to itself and project an image of itself in the end; it wants to hear Christ's voice.

4.5.2 The Assessment of McClure's Collaborative Preaching

McClure highlights that on the one hand, preaching should empower a congregation *with* others – hence, integrative power, and on the other hand, it should also empower a congregation *for* others – thus nutritive power. Regarding these purposes, McClure does not suggest that the sermon itself becomes a time of actual give-and-take between the preacher and the people. Rather, according to Allen (1996:282), McClure provides a model of sermon preparation

...whereby the minister meets weekly with a small group of lay people to ponder together how an encounter with a passage from the Bible might help the congregation discover the gospel in a way that is specific to the congregation (as the congregation is represented by the members of the small group).

The collaborative approach means a kind of preaching mode in which the preacher and the congregation work together to hear the voice of the text (McClure 1995:48; Lee 2003:164). As mentioned, the content, language and form of preaching are generated during the *roundtable conversation* in a sermon brainstorming group. The older homiletical models are inadequate, because they offer only the illusion of listener participation: “Instead of actually participating in the sermon process, the hearer is simply being brought along on a pre-established homiletical trip” (McClure 1995:46). Instead, he believes, the hearer should really be participating in the sermon process in collaborative preaching. Thus, the goal is to empower the community of God's people to participate in the leadership and the carrying out of Christ's ministry as it is led by the scriptures (Gross 1997:226).

The traditional and inductive preaching, according to McClure, fails in the face-to-face relationship between the preacher and the hearer, does not give the congregation a role in the discernment of the Word to be preached, and becomes more coercion and manipulation than interactive persuasion. The form of the collaborative preaching, however, firstly shows us the limitations of the homiletic process and secondly, provides correct answers to solve the problems that faced sovereign and inductive preaching.

Collaborative preaching could become an alternative model because it encourages equal relationships between the preacher and the hearer, hearer and healer, and central and marginal congregation. On this point, Gross (1997:226) evaluates attentively the new form of preaching: “McClure is suggesting a transformation in leadership style, from a vertical one where the preacher maintains all the power to a horizontal one where the whole people of God engage in the preaching ministry.”

Where does the idea originate for McClure? It originated from the concept of the priesthood of all believers during the Reformation (McClure 1995:22). Collaborative preaching attempts to help the congregation exercise the doctrine of the priesthood of all believers, in the actual event of preaching (Allen 1996:283), by which it focuses on the gospel and the mission of the church, and yields a truly participative form of persuasion from the pulpit (McClure 1995:57-58).

Even though McClure’s collaborative preaching is especially applicable due to its egalitarian and communitarian nature, Allen (1996:283-284) points out that the “preacher and collaborative group need to test the drift of their conversation against Christian norms of appropriateness and intelligibility.” In this sense, McClure ignores that the human mind is a veritable idol factory, a community can easily make God into nothing more than its own image, so that the church can pass the hand of blessing over its own perversities (Allen 1997:23).

4.5.3 The Assessment of Campbell’s Christological-Ecclesial Preaching

Campbell first illuminates Frei’s position and theology, and then critically examines the present narrative preaching with the insights gleaned from Frei’s work, especially regarding narrative formation. Finally he contributes a powerful challenge to all who substitute psychological wisdom, cultural analysis, or narratives of human experience for preaching of the word of God (Hilkert 1998:464). The reason why Campbell argues in this way is that “the presuppositions of modern, liberal theology, particularly as manifested in contemporary narrative preaching, have weakened both the Christian pulpit and the Church” (Jones 1997:190). Campbell suggests that Frei’s postliberal

theology can conduct homiletics in new directions, thereby revitalizing the pulpit and the Church.

What is the most serious problem in the contemporary narrative preaching? Firstly, the narrative preaching is more anthropological than theological. Secondly, it is focusing more on the form than on the content of preaching. Campbell (1997:24) maintains that liberal theology determines the significance of Jesus by human need and experience and not by his unique identity. According to Frei, what is the original purpose of the narrative in Gospel? Jones (1997:191) addresses this issue as follows:

Frei focused on that unique identity and preferred a dogmatic theology through which the Christian community could describe itself. He paid particular attention to the gospel narratives, which tell the story of Jesus and therein identify him. Frei insisted that what Jesus means to us depends not on his relevance for us, but on our faithfulness to him.

Campbell challenges preachers to proclaim not “wisdom gleaned from general human experience” but the “unsubstitutable identity” of Jesus and his resultant meaningfulness for us (Campbell 1997:201; Jones 1997:192). Campbell considers the sermon content as being critically related to the sermon form, because the sermon form has to follow the ascriptive logic at the heart of the gospels.

On the contrary, he challenges preachers to build up the church through sermons that proclaim the theological message of liturgical practices, declare the unique identity of the church, and model the language of Christian faith (Jones 1997:192; Bader-Saye 1999:378). On this point, the sermon language becomes critical. While preaching is about the building up of the church, it is established by training Christians to be more “fluent” in the distinctive Christian language (Lose 1998:323). Campbell recommends adopting Frei’s understanding of the power of narrative to create a world into which the reader is invited. By means of such an “intratextual” approach, the preacher is able to render the biblical message which then “ascriptively” absorbs the world of the hearer (McClure 1998:35).

Finally, regarding the purpose of preaching, Campbell (1997:221) in light of Hans Frei's works, exclusively highlights the communal orientation and tendency of preaching. Thus, the preacher's task and the purpose of preaching for Campbell should not be to create experiential events for individual hearers, but rather to build up the church. The main purpose of narrative preaching, however, is to evoke the experience of the hearer during the preaching event. According to Campbell (1997:133), this notion originated from a typical misunderstanding of the doctrine, *the priesthood of all believers*: "Craddock argues that his method affirms the priesthood of all believers because it gives each individual hearer the "right" to draw his or her own conclusions." Campbell (1997:133), however, again maintains via Brown's work, that:

The point of the doctrine is not that each person can serve as his or her own priest, but that every person is a priest to every other person. Craddock's position actually represents what Brown calls a "widespread misunderstanding of the doctrine." Although seeking to affirm the community of faith through his emphasis on the priesthood of all believers, Craddock inadvertently reveals the fundamental, underlying individualism in his thought (cf. also Brown 1961:94-95).

Through a typical misunderstanding of the doctrine, Craddock insists on the individualism and falls eventually into theological relationalism, allotting the authority to the hearer. Consequently, for Campbell (1997:133) the doctrine originally affirms the community of faith. The church as an eschatological community firstly forms the identity of Christ, and continually acts in the world as Jesus did (Campbell 1997:226). The task of preaching in the framework of the cultural-linguistic theory, suggests that building up the church is the central function of preaching.

However, Lee (2003:162-163) exposes two-fold problems in Campbell's Christological-ecclesial preaching. On the one hand, Campbell focuses "too much on theology, ignoring anthropology" (Lee 2003:162), so that he falls into "the danger of a false dichotomy in losing a creative tension of 'both-and'" (cf. also McClure 1998:36; Lee

2003:162). On the other hand, even though Campbell's theory highlights Christocentric and ecclesial marks of preaching, it does not adequately present the role of the Holy Spirit in the whole process of preaching. Thus according to Lee (2003:163), while in narrative preaching the role of the Holy Spirit is replaced by a preacher's skill, Campbell does not clearly represent the relationship between the pneumatological and anthropological dimensions in communal preaching.

4.5.4 Conclusion

1) Regarding the *purpose* of preaching, as we have seen, in order to overcome the previous, traditional and narrative homiletics, firstly, Rose suggests conversational preaching, resulting from a community of faith gathering around the Word and refocusing its central conversations. Thus, the sermon does not transfer the preacher's thinking into the congregation, but invites the congregation to participate. What does Rose intend to achieve through this conversation? As mutual edification preaching has the primary intention, as well as the power to collect and gather people, so that it builds a community, considering them as partners under the Word. With the purpose of collaborative preaching, secondly, McClure defines that a congregation is talking itself into becoming a Christian community. Through the conversation of the physical roundtable, preaching also forms a community, which is commensurate with collaborative leadership and the task of preparation and delivery of the sermon. Here the pulpit reconnects the private realm and the public realm as a redemptive ministry, so that the church should introduce strangers to belong to the local community. This understanding of the purpose is wholly different to the preaching that focuses on the individual hearers and the accordant form of preaching. Comparing Rose's and McClure's view of the term, *conversation*, both maintain the need for conversation and conversational preaching, although for Rose it does not mean as much physical dialogue or interaction between the preacher and the congregation.

Thirdly Campbell maintains that the sermon moves from the identity of Jesus Christ to the "building up" of the church. This *building up* is defined as its communal, messianic, eschatological, and apocalyptic dimension. As Jesus tried to establish God's community,

the preacher today should also follow His way to build the community, which expresses and rehearses Jesus' life and identity through a mutual edification. Regarding the three homileticsians, one might conclude that the purpose of preaching is to build the faithful and mutual community in this world.

What is the theological basis of the notion? Rose maintains that preachers today should include the notion of the priesthood of all believers into the process of the preaching for a nonhierarchical understanding of the church. Conversational preaching, she believes, is practicing the priesthood of all believers in the preaching event. For McClure, collaborative preaching also sets up to help the congregation exercise the doctrine of the priesthood of all believers: "This radical assumption, that *all members of the community have an interpretive and proclamatory vocation*, was reasserted during the Reformation in the concept of the priesthood of all believers" (1995:22). Moreover, Campbell practices this doctrine to criticize Craddock's individualism with Brown's work. This doctrine originally seeks to affirm not individualism, but the community of faith, that is: "The point of the doctrine is not that each person can serve as his or her own priest, but that every person is a priest to every other person" (Brown 1961:94). Thus they place both authority and the power to transform neither on the preacher nor on the hearer, but on the community. Finally, as the tasks of mutual edification and shared ministry, preaching in terms of community-based authority emphasizes building up the church.

2) Regarding the *content* of preaching, with the works of Brown, Rose suggests the contents of preaching that it is not a fixed conclusion but about tentative interpretations, proposals, and the preacher's wager. In order to lead the congregation into sermon dialogue, the contents should be a tentative interpretation of inviting the congregation's collective response. What is the feature of collaborative preaching in the preacher's message? For McClure the content is discerned and decided by many people who are attending the sermon roundtable. Thus, the Word does not originate from a personal insight, but from an emergent communal reality. On this point, the Christian community tries to discern God's word through the give-and-take of an open, ongoing, homiletical conversation at the roundtable. As Campbell (1997:169) proposes, "homiletics should

focus no more on narrative form, but on the content.” The preaching needs to recover the original function of the Biblical narrative. When the church reads the gospels according to an ascriptive logic, the narrative gospels focus on the identity of the risen Jesus. Thus, the sermon message for Campbell should be His identity, to build up the church.

In this regard, firstly, the sermon contents are related critically to the purpose. The contents should have the role of calling the congregation to the community, leading them to belong to the community, and at last, building up the faithful community. Thus, even Rose insists that the contents of preaching do not belong to the preacher, the clergy and the scholars, but to all the various partners fostered by the multiple sermon conversations. Therefore, as mentioned previously, the community should decide the content of preaching and exercise the interpretive process to build up the communities of faith. The sermon message, McClure suggests, should accelerate to move the congregation into deeper forms of life as the community of the Word. Moreover, for Campbell, through preaching about Jesus himself and especially his identity, preachers establish the alternative community, which practices powerlessness, even though they have power like Jesus. In the end, the sermon contents should be shared, establishing the operative community.

3) In the *language* of preaching, i.e. the sermonic language, Rose indicates that it should be firstly, *confessional* to reflect the accumulated and ongoing experiences of the people of God, and secondly, *evocative* to be able to generate multiple meanings in conversational preaching. Then, as in the purpose of preaching, the congregation may be gathering the centre of the Word and continually partaking in the conversation to shape their lives as Christians. Regarding the sermon language, there is a difference between conversation and roundtable preaching. By contrast, McClure describes some specific terms in the order of roundtable conversation in the instance of collaborative preaching. Hence, the language of preaching is not dominated by the preacher alone, but invented by the sermon roundtable to which the congregation is invited indirectly. Campbell takes a view of the cultural-linguistic model and critically represents the relationship between the faith and the language that the Christian community uses and

practices. To be a Christian means that one should learn the distinctive language and practice of the Christian community. On this account, Campbell asserts that preaching becomes a model of using Christian language, and furthermore, makes certain ideas and experiences possible not by every week's event, but by a long, slow process of use and growth. One may see here, in terms of sermon language, that Campbell does not only preserve the performative, transformative character of preaching, but also comprehends it within a larger communal framework. Certainly one does not deny that the language of preaching is closely related to the purpose, and even for Campbell, the most significant element in today's church preaching is to reclaim and renew the distinctive biblical idiom to establish the unique community, following the way and method of Jesus in this world.

4) In the *form* of preaching, Rose proposes an inductive and narrative form, and a type of story preaching, because they focus on the cumulative effects of preaching, and open-endedness and leave room for questions and discussion at the conclusion. Thus, these forms do not imply that the congregation should arrive at the preacher's intended place, but at their own provisional place on the journey of conversation. In collaborative preaching, McClure maintains that the sermon form, as well as the contents, will be ruled by the dynamics of a roundtable conversation towards empowering preaching and congregation leadership. Similar to the meaning of collaboration, the preacher and the hearer work together from topic setting to practice at the sermon roundtable. On this point, there is no authoritarian and hierarchical pulpit. Lastly, the sermon form for Campbell is closely related to the content, because the form has to follow the ascriptive logic of the gospels. Thus, in order to stress the identity of Jesus faithfully, preaching should start with the particularity of Jesus, and moves from there to the church in and for the world.

Until now, three homileticians who put the authority on community in terms of Rose's methods – the purpose, content, language, and form of the sermon, were examined. They interpret appropriately the basic doctrine as “the priesthood of all believers” and also apply its homiletical marks critically to the pulpit. Thus, on the one hand, in the relationship between the preacher and the hearer, they avoid the hierarchy of the

traditional preaching in favour of a face-to-face relationship. Moreover, they encourage and foster the congregation to participate in the whole process of preaching from the sermon preparation to practice. Lastly, unlike the narrative preaching, their homiletical traits support that the truth should be told and interpreted not by some individual's convictions, but as the task of the whole community.

As mentioned in 1.3 the hypothesis, one may conclude that the Korean preaching should adopt a mode of authority that belongs neither to the preacher nor to the hearer, but to the operative community to overcome the critical problem – a spiritual hierarchy and authoritarian preaching. Therefore, in the next chapter, the researcher will study what the community-based authority is itself in terms of theological and homiletical authority.

CHAPTER 5: THE THEOLOGICAL AND HOMILETICAL UNDERSTANDING OF AUTHORITY

In Chapter 4, I analyzed and assessed three homileticians, namely Rose, McClure and Campbell, who suggest an alternative authority – communal authority. While Rose maintains that the gap between preacher and hearer should be bridged by understanding and implying the feature of reformation theology, the priesthood of all believers, into preaching today, McClure, in terms of integrative power (power with others) and nutritive power (power for others), suggests collaborative leadership and preaching which empowers both leadership and preaching. Campbell encourages today's preachers to reconsider the purpose of preaching – building up the church, and then changes the homiletical focus from form to content. Through this examination, two results about this subject were obtained, viz. on the one hand, in order to overcome the problem of authority in the Korean church, she should accept the community-based authority in the preaching event. On the other hand, as the normative step, one should study community-based authority itself in terms of theological and homiletical authority.

5.1 THE PROBLEM OF AUTHORITY IN PREACHING

As a perplexing problem in preaching, Steimle (1980:37) points out that the authority of the preacher is challenging, because it is closely related to the understanding of the nature of preaching. Thus, the preachers normally think that the authority is the most important requirement in the preaching event. When the preacher loses confidence and authority in preaching, Daane (1980:6) states the two critical consequences as follows:

Firstly, in preaching, preacher shares rather than preaches, preacher prays for rather than pronounces blessing. Secondly, in preacher, he is just another I Christian without any special authority, and when preachers believe this way, they lack the courage to speak with authority and to bless. Since they do not see themselves as speaking with authority, they easily conclude that they have no special responsibility or calling.

The authority in preaching affects the event itself and the calling of the preacher in terms of the ministry on the pulpit. Moreover, the influence of this kind of thought in the church today confuses the nature of the message and the function of the pulpit (Daane 1980:10).

For Lloyd-Jones (1981:158), who has influenced the Korean pulpit, the authority is the crucial point in preaching: “What all this amounts to is that what is needed in the pulpit is authority, great authority.” In this regard, Daane and Lloyd-Jones point towards the importance of authority, as well as the necessity of recovering the authority of the pulpit. Furthermore, as has been seen in traditional homiletics, the pew for Lloyd-Jones (1981:159) is not in a position to determine the message or method or dictate to the pulpit, that is: “The prime and greatest need in the pulpit is spiritual authority.”

On the other side, narrative preachers, including especially Craddock and Lowry, resist the premised authority of preaching, because they consider it an obstruction for preaching today. This question of the ultimate authority for humankind for Forsyth (1957:27) is the greatest in the West, because the modern movement no longer allows the Bible to occupy that place. Craddock also observed that the current generation of preachers no longer seem to have the authority of effectively witnessing to the Gospel, thereby initiating personal and social change (Craddock 1986:19; cf. also Allen, Blaisdell & Johnston 1997:51). He argues that monological preaching does not lead to a transformation of the hearer, and therefore suggests that preaching has authority when it is dialogical; that is, when preacher and pew share in the proclamation of the word (Craddock 1986:19). According to Wilson (1995:11), key issues in today’s preaching are power and authority, which need to evaluate the anxiety of the preacher, because the preacher is no longer automatically granted authority by virtue of the office. In the end, narrative preachers believe, that the authority has shifted from the speaker to the listener. Bailey (1988:59; cf. also Lee 2003:41) also points out this situation: “At one point preaching...went unquestioned, but during this time (1960s) of change the people were unwilling to accept the authority behind preaching.”

When authority is lodged in the church, the Scriptures, the ordination of the clergy in

Christendom, the authoritarian foundation of traditional preaching and the deductive movement are appropriate. However, as Campbell (1997:271) states, Craddock suggests a new theology in homiletics, starting from the question of the traditional authority, because the social structure in America was being reconsidered seriously.⁴⁶ On this point, Craddock maintains that: “When the emphasis of authority has been moved from preacher-based rhetoric and logic to hearer-based rhetoric and logic, preaching will regain its authority in the post-Christendom era” (Lee 2003:44). Thus, one needs to understand what elements affect the difficulty of preachers’ and pastors’ authority.

5.1.1 The Four Factors Affecting Clergy Authority and Leadership

In the book, *As One With Authority*, Carroll (1991:19-33) enumerates the four factors that have made it difficult for many clergy to lead with authority at the present time. Even though it would be tempting to “blame the victim” and imply that the problem lies within clergy themselves, he maintains that the difficulties originate mainly from social and cultural changes. The four particularly important factors are: “The questioning of fundamental assumptions about God, the marginalization of the church itself, dependence upon voluntarism in the work of the church, and, finally, clergy emphasis on shared ministry with laity” (Carroll 1991:19).

5.1.1.1 A Crisis of Belief: Postmodernity

Today, American culture is in the postmodern age, Carroll (1991:19) believes, and thus, the most fundamental assumptions about God and God’s purposes for human life are called into question. It means that whether we like it or not, postmodernism may be one of the most accurate terms for describing our contemporary context, not only intellectually, socially and culturally but also theologically (Allen, Blaisdell & Johnston 1997:27; Grenz & Franke 2001:18). Our knowledge and our beliefs are relatively true - both developed science and modern pluralism make “it increasingly difficult for us to speak confidently of ‘timeless truths’ or ‘eternal certainties’ that we can express in

46 Craddock (1986:4-17) indicates why today preaching is so difficult in six reasons; he points out an increased theology of activism, the change of the nature of religious language, effecting image centered theology, a loss of certainty, provoking the new relationship between speaker and hearer, and lastly, the problem of communication.

precise doctrinal formulations or unchanging moral principles” (Carroll 1991:20). Rather, one can just speak of our faith today in terms of myths, metaphors, and symbols.

Lyotard (1984:30) defines postmodernity in terms of a loss of faith in the existing grand narratives: “The postmodern condition is one of incredulity toward metanarratives.” The postmodern ethos resists unified, all-encompassing, and universally valid explanations, because it replaces these with a respect for difference and a celebration of the local and particular at the expense of the universal (Grenz 1996:12). Consequently, there is no longer any grand narrative at the heart of preaching, giving meaning to life; rather, the contexts in which events occur demand our attention (Cunningham 2003:199). The mark of the postmodern condition of knowledge, then, is a move away from the authority of universal science and towards narratives of local knowledge. Vanhoozer (2003:10) poses the question: “Whose story, whose interpretation, whose authority, whose criteria count, and why?” Thus, how are clergy to speak with authority in this ethos? In this regard, Craddock (1986:14) recognizes the dilemma of the preacher and expresses this as follows:

Does the fact that own faith is in process, always becoming but never fully and finally arrived, disqualify him from the pulpit? Not really feeling he is a member of the congregation he serves, he is hesitant to let it be known when his own faith is crippled for fear of causing the whole congregation to limp. It is this painful conflict between the traditional expectation of him and honesty with himself, a conflict so dramatically heightened in our time, that gives the minister pause and often frightens him from the pulpit (cf. also Carroll 1991:23).

For a profound epistemological debate, the preachers cannot be presumed to have an absolute authority that is based on an infallible Scripture or on an ecclesiastical institution. Thus, preachers shall only preach the Word of the Lord from either a tentative or a boldly confessional stance (Carroll 1991:22).

5.1.1.2 The Church from the Centre to the Periphery

While the first problem is related to the cultural and conscious level, “the second factor that contributes to the crisis of authority is primarily institutional or structural in character” (Carroll 1991:23). It means that the church has moved from the centre to the periphery in the social location. The clergy’s role is thereby diminished. Hybels (1989:19) maintains that the average preacher today is not going to make it on the basis of the dignity of his position:

A century ago, the pastor was looked to as the person of wisdom and integrity in the community. Authority lay in the *office* of pastor. The minister was the *parson*, often the best educated person in town, and the one to whom people looked for help in interpreting the outside world. He had the unique opportunity to read and study, and often was the principal voice in deciding how the community should react in any moral or religious situation.

Today people take a different view of pastors and preachers and the church has relinquished its position as the major social institution. This perception, for Carroll (1991:23), is based on assumptions about the broad process of secularization, that is: “Instead, over the years such institutions – political, economic, military, educational, leisure, and, to a lesser degree, familial – have become autonomous, free from the authority of the church.”

Accordingly the clergy’s primary role is also changed in the triumph of technique. He or she should help individuals deal with the issues of their private lives with the role of preacher entailing acting as a fellow struggler (Carroll 1991:25). Hearers want to listen to what the struggle is, and how to solve it with the Bible’s message taken seriously (Hybels, Briscoe & Robinson 1989:23). Thus, in order to build credibility with the congregation, the preacher should understand their situation and complex problems, while observing that public issues be regarded as secondary to the church’s primary task. Moreover, many clergy experience a sense of marginality and consequent doubts about their authority and capacity to lead (Carroll 1991:25-26).

5.1.1.3 Voluntarism and Individualism

As the third aspect contributing to the clergy's uncertainty, Carroll (1991:26) points out the voluntary character of the religious life in America. What is the meaning of voluntarism? One might consider churches where people choose freely to come together to express their religious convictions and work for common purposes (Carroll 1991:26). As voluntary associations churches depend on the voluntary participation and support of their members, making it difficult for the clergy to claim a religious group to work for the church and community. Moreover, the idea of a clergyman is conceived of as no more than a hired man.

According to Carroll (1991:29), Bellah describes the new culture in terms of two forms of individualism: utilitarian and expressive. The voluntarism is closely related to individualism. Today, he (Bellah 1996:47) maintains regarding culture, that:

Its center is the autonomous individual, presumed able to choose the roles he will play and the commitments he will make, not on the basis of higher truths but according to the criterion of life-effectiveness as the individual judges it.

The utilitarian version also reigns in the public world of economics and occupational life; the expressive version, which has grown in recent years, dominates our private lives. Roof and McKinney (1989:40-71) even apply the epithet "new voluntarism" to contemporary religious culture to describe this emerging individualistic lifestyle.⁴⁷ In this sense, the consequences of these tendencies are especially the decline of religious authority. Roof and McKinney (1989:51) write:

Traditional channels of authority and respect for the same - from papal 'infallibility' and biblical 'inerrancy' to the spiritual role of the local minister, priest, or rabbi - have been eroding for some time, but vocal and

⁴⁷ Roof and McKinney (1989:48-50) point out the threefold problems bearing on religious voluntarism: it attempts to understand religion as a matter of individual experience, emphasises the meaning of salvation as a release from injustice and alienation, and reinforces that religious institutions should serve individuals, not vice versa.

outright questioning of these structures increased dramatically in the 1960s.

This tendency is popular among the young. In such an ethos, where all authority is questioned, clergy also question their own authority. In conclusion, Roof & McKinney (1989:51) conclude that the transformation of external authority into an internal locus of control was facilitated by the availability of consumer-oriented spiritual technologies, which were “packaged” and “marketed” to those seeking them.

On these grounds Wilson (1995) describes authority as a key issue in evaluating the anxiety of the preacher. Preachers cannot assume that their office automatically grants them authority because “the church itself is no longer necessarily seen as a positive thread in the social fabric, much less in the good life of the individual” (Wilson 1995:11). In this situation of cultural and ecclesial difficulty of authority, Wilson (1995:12) wonders some: “‘No one person should have the authority to speak for everyone.’ ‘Everyone should share in the preaching.’ ‘Let us do away with preaching altogether.’ How can the preacher speak authoritatively in that sort of relativizing climate?”

5.1.1.4 Egalitarianism and Shared Ministry

The broader culture – individualistic, voluntaristic values – causes an egalitarian emphasis in which hierarchies of any kind become profoundly suspect (Carroll 1991:30). Carroll (1991:30) explains this inclination as originating from the doctrine of the priesthood of all believers; the understanding that the ministry belongs to the whole people of God. Even in Roman Catholicism, the excesses of the sacral concept of ministry have knocked against a full-scale revolt (Dulles 1988:160). Thus the church’s ministry is the calling of all Christians and not the exclusive preserve of clergy. The shared ministry implies a functional differentiation of clergy and lay roles, each with complementary tasks and with various ways of maintaining some balance of power. According to Carroll (1991:31), “...it has helpfully and justifiably called into question the kind of authoritarianism associated with an autocratic style of ministry that keeps laity dependent.” In this order, shared ministry results in the roles of clergy and laity becoming confused:

A caution is in order, however. Shared ministry, ascribed to uncritically without understanding the different but complementary callings of clergy and laity to ministry, can lead to considerable confusion about authority for ministry for clergy and laity alike. For some laity, the confusion has led to the belief that if one is really serious about ministry, he or she needs to attend seminary and become ordained (Carroll 1991:31).

Thus, the changed social locations of religion and voluntarism are leading clergy to question their authority of leadership in the church's ministry. In the face of society's scorn, many preachers are struggling with the issue of authority. Hybels (1989:19) also poses this question: "In such a climate, how can we regain the legitimate authority our preaching needs to communicate the gospel with power and effect?" On this point, Buttrick (1988:239) suggests the necessity of a new understanding of authority: "If preaching is to be brave and free and fine again, we shall have to rethink the nature of authority."⁴⁸ Therefore, we shall now study the concept of authority in terms of an attributed authority such as was the domain of the traditional preaching, the relational authority as found in narrative preaching, and lastly, interplaying authority of the four elements and to a central act of the Holy Spirit as the community-based authority.

5.2 THE THREE TYPES OF HOMILETICAL AUTHORITY

5.2.1 The Elements of Homiletical Authority

When Sweazey (1976:25-31) treats the preacher's authority, he starts with the question: "Why should a preacher expect anyone to listen to him?" He thinks of the preacher's authority as that which makes the people in the pew listen to the preacher's sermon. He suggests four types of authority in preachers. Firstly, he has the authority of his commission (ordination and calling); secondly, the preacher has the authority of special training; and thirdly, the preacher has the authority of the church. Finally, the preacher has the authority of the Bible.

48 Buttrick (1988:239) defines the word 'authority' with two primary meanings: "Authority as power and authority as wisdom." When he reconstruct a concept of authority, he (Buttrick 1988:245) suggests the cross of Christ (1 Cor.1:10-30), because "There is the power and wisdom of God."

Authority, in the view of Halvorson, seems to be the key word, because one always listens to a preacher who speaks with authority. Then, he answers to the question: “What kind of authority?” as follows:

Authority is definable in so many ways. There is the authority that says “I know.” There is the authority that says, “I am the pastor.” There is the authority that says, “I have consulted God” (Halvorson 1982:18).

Similarly, Cox (1985), in his book, *Preaching*, also asks about the authority of preacher: “What right does the preacher have to say these things?” Then, he (Cox 1985:19-22) suggests the six sources of the preacher’s authority, including Sweazey’s elements – 1) a divine calling, 2) ordination, 3) education, 4) experience, 5) integrity, and 6) the Bible (1985:19-22).⁴⁹

5.2.1.1 The Divine Calling of the Preacher

For the preacher, the first element of authority is a divine calling (Grasso 1965:213; Sweazey 1976:26; Cox 1985:19). Cox (1985:19) writes: “Some prophets in the Old Testament and the Apostle Paul in the New Testament took pains to show that their office or mission was not of their own choosing, but of God’s” (cf. also Grasso 1965:213-215). According to Niles (1959:17) this calling is not only something he/she must do, but also primarily something he/she must be. Thus, the preacher is a human being whom God calls to be His collaborator in spreading His Kingdom on earth (Grasso 1965:213). On this point, Sweazey (1976:27) maintains the duty of preacher, who has been called:

⁴⁹ Referring to the difficulty of any single authoritative definition of the authority of preaching, Bartlett (1995:22-23) indicates the six components of authority in the sermon. 1) One of the first and most important elements is that the sermon interprets scripture. To claim that the sermon’s authority is warranted by the authority of the Bible is not necessarily to affirm any particular doctrine of inspiration. 2) The sermon is authoritative because it seeks to meet the felt needs of the congregation. 3) The sermon is authoritative because it is a part of the worship/liturgy of the church. 4) The sermon is authoritative because it is a point of contact with people and is intellectually and emotionally compelling. 5) The sermon is authoritative because of the integrity of the preacher. 6) The sermon is authoritative on the basis of its rhetorical effect.

Jesus commanded that his truth be proclaimed, and from his time until today one of the best ways has been public proclamation. When a preacher wonders what right he has to stand up and talk to people about God and righteousness, the answer is simply that this vastly important duty has been given to him. The preacher is assigned by other Christians to lead them in their quest for better Christian knowledge and living. He is not to give their answers, but to help their search. A preacher is to be listened to because he has been asked to speak. It is that which makes him special.

In this regard, there are two fundamental faiths; on the one hand, God also continually calls his people as preachers today, and on the other hand, without the call of Jesus Christ, a preacher cannot speak meaningfully about the authority (Allen, Blaisdell & Johnston 1997:55). Thus, the preacher normally thinks of himself as someone *par excellence* who is commissioned by God (Grasso 1965:214). Therefore, preaching is not the same as public speaking, but a duty to God that must bring salvation to everyone.

5.2.1.2 Ordination of Pastor

Secondly, Cox (1985:20) describes ordination, stating that: “It gives public recognition by the church to the ordinand’s gifts and commitment to special ministry.” When the preacher stands in the pulpit to preach, he/she is not alone; the whole church is speaking through the preacher (Sweazey 1976:30). In this sense, the ordination, for Cox (1985:20), puts the weight of the community and continuity behind the individual:

When that person speaks, it is not the preacher alone who speaks. It is the voice of the church, to the extent that the preacher is faithful to the purposes for which he or she was appointed. Ordination signifies stability of character, genuineness of personal religious experience and of commitment to service, and soundness of theological beliefs.

The reason is that the point of view the preacher proclaims is formed within and by the church. Furthermore, for Cox (1985:20) this ordination naturally provides security for the preacher in the administration of the sacraments, particularly baptism and the Lord’s

Supper or Eucharist. Word and sacrament have long been associated, both in practice and in theological statement. In the background of Protestantism, Cox (1985:20) asserts where the authority is located in the church, as follows:

The locus of authority, in one expression, is where the Word of God is faithfully proclaimed and the sacraments are properly administered. The proclamation of the gospel normally leads to faith that is expressed and confirmed in baptism and reaffirmed by participation of the baptized believer in the Eucharist. Where such things authentically happen, there is the church.

In the end, the preacher has been assigned to preaching and the church has ordained him to the task.

5.2.1.3 Professional Education of the Preacher

Education is the third source of the preacher's authority (Sweazey 1976:29-30; Cox 1985:20; Bartlett 1995:23). The preacher should follow special training (Sweazey 1976:29) because the sermon is intellectually compelling. The calling of the preacher should become evident through training, education, or simply through a display of competence. For Cox (1985:20), it originates from the Scripture, 2 Timothy 3:7, which says that there are those who are "ever learning, and never able to come to the knowledge of the truth", yet to have studied the Bible and the contemporary world thoroughly and to have reflected on their relationship places the preacher in a position to have his or her own beliefs, convictions, and behaviour taken seriously. In order to be an effective preacher, Broadus (1994:8) also maintains:

...in respect of skill, preaching is an art; and while art cannot create the requisite powers of mind or body or supply their place if really absent, it can develop and improve them and aid in using them to the best advantage. To gain skill, then, is the object of rhetorical studies, skill in the construction and in the delivery of discourse.

A preacher should study the classic textbooks of rhetoric, take special training in speech,

and research the sermons of great preachers. Moreover, the preacher has to be a commentator on the dilemmas and puzzles of contemporary life, so that he/she should equip the congregation with the ability to see how the world is going and how the structure of the world relates to the wisdom of God (Bartlett 1995:23). Therefore, the preacher should be the resident theologian and one of the more capable communicators in the church, because he/she is thought to be a professional (Jaboro 2003:29).

5.2.1.4 Experiencing God

For Grasso, the experience of the preacher is also important. Thus, he (Grasso 1965:217; cf. also Horne 1983:120-123) emphasizes that: “He, who has not experienced it first himself, cannot teach others what they must do.” Cox (1985:21) also underlines experience, which lends authority and maintains the two kinds of experience, as follows:

First, there is the experience gained in a time of crisis. In what matters most, the preacher has firsthand knowledge...Reference to a dramatic conversion experience or to some other extraordinary but believable experience often commands credence and respect. Moreover, growing, cumulative experience is most important. When the preacher gives evidence of growth in the grace and knowledge of our Lord and Saviour Jesus Christ, those who have observed and felt this progress take the preacher seriously.

Preachers need the personal experience of the truth, and also live a truly religious life daily in contract with God (Grasso 1965:217). Hence, when one asserts, “Christ lives in me,” then one can speak with authority.

5.2.1.5 The Solid Integrity of Character

Another element that the preacher must possess is solid *integrity* of character (Cox 1985:21; Bartlett 1995:23). Cox (1985:21-22) says:

We may not be perfect, but our morals must be healthy, commanding the respect of all. The Apostle Paul advised Timothy, his son in the ministry, “Make yourself an example to believers in speech and behaviour, in love,

fidelity, and purity” (1 Tim. 4:12). If the ancient rhetoricians like Aristotle, Cicero, and Quintilian believed that the orator’s chief means of persuasion was his *ethos* – his character – how much more should this be true of the preacher whose great concern is the salvation of souls and the formation of character.

The preacher is present to the congregation as a spiritual guide. Thus, the preacher as example of God’s amazing grace seeks to live the ethics of the faithful life (Bartlett 1995:23). As seen previously, the subject of the traditional preaching is divine truth (Broadus 1994:6). The preacher is the agent of the truth, so that the personality of the preacher is also important. Thus, homiletical authority is also vested in the personality of the preacher (Steimle 1980:38).

It is true that the preacher’s concern is the salvation of souls and the formation of character. Consequently, preaching requires a continuing sacrifice of personality, because the preacher is only an instrument, a servant of the Word (Grasso 1965:215). When a pastor provides pastoral care for the congregation, she commences the building of social relationships, establishing rapport, and building needed trust and confidence, which ultimately leads to an increased pastoral authority in the life of the parishioner. Therefore, the integrity and charisma of the preacher are extraordinary powers that grip the popular imagination and win popular support; sometimes described as an ability to “connect” with and influence people (Jaboro 2003:29).

5.2.1.6 The Biblical Text

As a crucial issue, Hone (1983:115) asks “What will enable us to preach with authority?” Because unless a preacher proclaims the Word of God, indeed he cannot be authoritative, Horne (Grasso 1965:215; cf. also Sweazey 1976:30; 1983:115; Bartlett 1995:22) maintains: “A preacher finds his or her ultimate authority in God’s word.” On this point, unlike that of a speaker, “the authority of the preacher is not in himself: He is a herald, and his word is not his own; it comes from above” (Horne 1983:116). In the last place, *the biblical text* lends authority to the preacher. A preacher finds his or her ultimate authority in God’s Word. To serve the Word means that the preacher must become a man

or woman of the Bible (Grasso 1965:215).

In this sense, the preacher's duty is to know the Word of God, to meditate upon it, and to understand it, because people come to church to hear what God says to humanity through the Bible. Horne (1983:117) also writes:

The preacher takes heart in knowing that God has spoken, that God has given his word in such a way that he can hear it and speaks it. He knows his greatest task and highest privilege is to speak God's word to his people. His greatest concern will be that he speaks that word with clarity and power.

To claim that the sermon's authority is warranted by the authority of the Bible is not necessarily to affirm any particular doctrine of inspiration (Bartlett 1995:22). In the use of the Bible, however, Cox (1985:22) warns some preachers against misusing the Bible, as follows:

...faulty exegesis, biased interpretation and use of the text as a mere motto have in some quarters lessened respect for the Bible. When we use a text worthily, we are supported both by the revelation of God and by the accumulated wisdom and devotion of God's people across the ages.

Thus, the sermon, Bartlett (1995:22) writes, has authority because the sermon interprets Scripture. The scriptures are the revelation on which the church bases its communication of God's saving truth. In this sense, the preacher should interpret the Bible in terms of being uniquely suited to the interests and needs of the congregation. The Bible is God's gift to illumine human lives, the human condition, and the promise of redemption that can comfort and urge us on.

Up to now, the authority of the preacher is rooted in many places as the list discussed previously indicates. Most church traditions recognize some combination of multiple variables that contribute to the authority of the preacher and the sermon. Normally, the authority of the preacher or sermon is based on the Bible and also bestowed by ordination in the church. Through Cox's understanding of the preacher's authority, on

the one hand, I shall distinguish the elements of authority as two types – firstly, the preacher’s authority is assumed by God Himself: Ordination, the Bible, and Experience, and secondly, by the ability – education and integrity. On the other hand, as one of the traditional homiletical features, Cox is neglecting the authority of hearer.

5.2.2 Traditional Preaching: The Attributed Authority

In order to understand the authority of traditional preaching, I shall inquire into Weber’s discussion of three types of authority. While each type reflects a different basis for exercising and complying with authority, Carroll (1991:40-41) summarizes this as follows:

Authority may be exercised on traditional grounds, “resting on an established belief in the sanctity of immemorial traditions and the legitimacy of those exercising authority under them”. Or, it may rest on charismatic grounds, “resting on the devotion to the exceptional sanctity, heroism or exemplary character of an individual person, and of the normative pattern or order revealed or ordained by him”. Finally, authority may be based on rational-legal grounds, “resting on a belief in the legality of enacted rules and the right of those elevated to authority to issue commands”.

According to Weber’s classification, firstly, there is authority based on time-honoured traditions: “We’ve always done it this way and have a duty to continue to do so” (Carroll 1991:41). Thus, Weber (1968:215) writes that “obedience is owed to the person of the chief who occupies the traditionally sanctioned position of authority and who is (within its sphere) bound by tradition.” One aspect of the clergy’s role historically has also been guardianship of the church’s traditions, especially the biblical tradition. Secondly, charisma is a basis for ascribing authority, to which Carroll (1991:41) remarks: “Charismatic leaders usually do have strong personalities, but their charisma comes especially from a mystique based on belief in their special relationship to God or the sacred and their ability to envision a new and meaningful future.”

In particular, Carroll distinguishes the authority as two types, namely the *ultimate* and *penultimate* bases. While the former is “the bedrock experiences and convictions on which authority is based, the latter is more specific ways of spelling out the qualifications for the legitimate exercise of power in a group” (Carroll 1991:41-42). For Weber charisma was a manifestation of the power of that which a society or group considers sacred and thus as the *ultimate* source of authority (Carroll 1991:42).⁵⁰ Hence, God, Yahweh, is the source of power and authority. In this sense, people also grant authority to Scripture and the church’s tradition. Leaders and preachers in the church exercise their power, which relies on such Scripture or tradition, legitimately. Carroll (1991:43) writes: “...a pastor’s teaching and precepts are authoritative because they can be shown to be based in God’s will as clearly revealed in these infallible source.” Therefore, both the traditional and charismatic authority are closely related to the traditional understanding of preaching.

Bidney (quoted by Lovejoy 1990:19-20) defines authority as “an attribute which the mind attributes to a person (or principle) who is recognized as qualified to exercise a regulative or directive power over the behavior of others.” It means that authority is an *attribute* possessed by a person or office. In the traditional views of authority, as one has seen, the pastor has the authority for various reasons – a divine calling, education, experience, and the Bible. In the second element of Weber’s classification, similarly, charismatic leaders also have the authority from a sacred and mysterious faith in their special relationship to God. This introduces the issue of the *attribution* of authority.

Lovejoy (1990:20) points out that defining authority as an attribute, “someone may pretend to have authority and fool the observer.” In detail, Watt (1982:19) also explains this as follows:

Usurped authority is not a variety of authority, any more than an imitation

50 Regarding Weber’s views of charismatic authority, Carroll (1991:204) maintains that “Weber was extremely pessimistic about modern society because he feared that the spirit of religious asceticism – the charismatic foundation of Western society introduced by the Hebrew prophets and the Protestant ethic – was no longer necessary as the legitimating principle of modern bureaucratic organization”.

pearl is a variety of pearl; an official exceeding his authority is no longer acting authoritatively; and a charlatan, lacking the learning that he is mistakenly believed to have, cannot be called an authority on his subject.

Suppose someone has authority, even it is a usurped authority, without reason one does not need to obey: “Not every case of authority can be reduced to a set of formal rules, but it can be associated with some reason for the authority” (Lovejoy 1990:21).

In the end, one shall say that the traditional or the charismatic author discussed previously puts the authority on God, his special calling, the Bible, rather than education, and integrity in terms of the elements of authority. According to Ramm (1957:18), in the problem of religious authority, however, even if most people place the religious authority on God, this bare assertion does not make it this way. Furthermore, when one makes excessive claims to authority, the authority easily becomes *authoritarianism*, which is artificially separated from the necessary considerations of veracious authority (Ramm 1957:19).⁵¹ Thus, authoritarianism is a principle of authority that is top-heavy, because “any principle which does not properly relate itself to veracious authority will eventually prove itself to be demonic, or oppressive, or arbitrary” (Ramm 1957:19). Steimle (1980:37) criticizes this tendency:

It suggests a king’s herald standing on a hilltop, far off and high up. It sets the preacher apart from and above the congregation, talking down to the people rather than with them...The preacher is not above them. The most appropriate place for the preacher to stand is as close to the level of the congregation as possible, given the practicalities of being seen and heard. The size or height of the pulpit has little to do with the authority of the preacher.

A preacher does not stand alone and over the congregation, but is simply one member of

51 In order to define authority, Ramm (1957:10-13) classifies it into six patterns – imperial, delegated, stipulated, veracious, functional and lastly custom. The veracious authority as the fourth type is “that authority possessed by men, books, or principles which either possess truth or aid in the determination of truth” (Ramm 1957:12).

the community of faith who is given biblical and theological training. Thus, a preacher, for Steimle (1980:38), is called by the community (and ordained) to do on their behalf what the training has made it possible to do; to interpret the biblical story in terms of their world and their stories. Therefore, Ramm (1957:18) suggests that: “A principle of religious authority, along with its pattern designed for its practical and concrete expression and execution, should incorporate all the necessary elements associated with such a complex notion as religious authority.”

5.2.3 Narrative Preaching: Relational Authority

Craddock highlights: “No longer can the preacher presuppose the general recognition of his authority as a clergyman, or the authority of his institution, or the authority of Scripture” (Craddock 1986:14). The authority in preaching was generally supported by these three elements, namely the Bible, the institution (church) and the state of a clergyman. A century ago, the pastor was viewed as the person of wisdom and integrity in the community, so that authority lay in the office of pastor. However, today the average citizen takes a different view of pastors and preachers, and thus we face an Olympic challenge to earn respect, credibility, and authority (Hybels, Briscoe & Robinson 1989:19).

Allen (1997:23-24) summarizes how to understand the authority of preaching in terms of three historical epochs, as follows:

The premodern era assumed the authority of the Bible, ecclesial tradition and clergy. The preacher might debate the interpretation of a Biblical text, doctrine or teaching, but when satisfactorily interpreted, the community would accede to the validity of text, doctrine or teaching. In the modern era, the empirical method provided the model for authority; the community could trust those things that it could receive through sense data. In the church, this emphasis shifted hermeneutics into high gear. The authority of the sermon depended upon the degree to which the preacher could account of the Bible and theology in the modern worldview. However, the pluralistic and relativistic postmodern situation lacks universally recognized standards

of truth.

In this regard, authority may be the single most important issue facing the postmodern preacher. The reason is that on the one hand, one denies the authority of the Bible as God's Word and the norm, the other is that it also rejects the authority of preachers who preach God's Word (Rhee 2008:282-283). Thus, in order to regain the authority, the preachers should do something different to what preachers did before.

Weber, as has been seen previously, describes three types of authority, and each type reflects a different basis for exercising and complying with authority. While traditional and charismatic authority was the dominant type in the age of Christendom, Carroll (1991:41) maintains that: "In Weber's view, rather rational-legal authority, authority granted on the basis of reason or technical competence and sanctioned legally, has come to be primary." In other words, authority is more than simply an attribute possessed by a person or office. According to Jenkins (1976:36), firstly, authority is clearly a relating term; that is, "it is not a quality or power or condition that we attribute to anyone absolutely, as we do 'having black hair, or possessing great wealth,' or 'being a violinist.'" Thus, authority does not express 'having authority,' or 'being an authority', but can be defined and explained only as a relation between other more basic terms. In the second place, Jenkins (1976:36) maintains that authority resides in the triadic relationships, as follows:

Authority is vested in rulers or governors; it is acknowledged by subjects or citizens; it is directed toward definite values or goals. Authority can exist effectively only when all three of these elements are present: there must be rulers who are fit to wield it, subjects who are willing to accept it, and common purposes that define its uses.

When someone in whom authority is vested exerts the values or goals toward which the authority aims, one may say that authority effectively exists. This view, for Wild (quoted by Lovejoy 1990:22), dispels the erroneous notion that authority is "an ungrounded power of issuing commands, residing in a single person, or in a group of persons." In this sense, an expert witness exemplifies the triadic quality of authority:

the witness is not in a position to command a second person; instead, the witness mediates between the truth and a person with a need to know the truth (Lovejoy 1990:22).

“Penultimate bases”, Carroll (1991:41) points out, “are more specific ways of spelling out the qualifications for the legitimate exercise of power in a group.” He suggests two bases – authority as representative of the *sacred* and the authority of *expertise*. In the first case, the ordained person has a special relationship with God and is God’s representative, so that authority lies in the personal sanctity of the evangelical preacher (Carroll 1991:45). The latter is considered as the other penultimate basis of particular importance for granting clergy authority, because the church and its members regard the knowledge and skills as important resources for the ministry and mission of the church (Carroll 1991:49). On this point, Carroll (1991:49) remarks that: “As a penultimate basis for authority, knowledge or expertise especially reflects Weber’s third type of authority, which he called rational-legal, and it is characteristic of modern professional occupations.”

According to Benn (1972:215-218), there are two types of authority by which preachers or other professional people might try to legitimize their claims – *de jure* and *de facto*.⁵² What is a *de facto* sense of authority? Benn (1972:216) writes as follows:

To have *de facto* authority is to stand in such a relation to other people that one can, as a matter of fact, induce them to do (or, equally, to believe) what one tells them, because, for whatever reason, they are convinced that they ought to do so.

De facto authority as the penultimate and rational-legal type is based on the possession of knowledge or other evidence of expertise, while the essence of *de jure* authority is its rule-centeredness. Thus, the authority should be comprehended in terms of the structured relationship between the clergy and the laity (Carroll 1991:61). Furthermore,

52 For Benn (1972:215), “Authority is used in a strictly *de jure* sense when one says, for instance, that a subordinate official has exceeded his authority. This presumes a set of rules, according to which certain persons are competent (authorized) to do certain things, but not to do other things.”

the focus is on how the authority of the relationship between the clergy and the laity is structured. Neither traditional nor charismatic authority dominates in modern society, Weber (1968:215-216; cf. also Carroll 1991:41-42) affirms, but rather, rational-legal authority. Thus, in order to avoid authoritarianism and pursue the more legitimate authority, Weber and Carroll suggest the third way – professional authority and penultimate basis authority. Similar to Craddock, they put the authority on the laity or the congregation.

In the traditional view of authority, the preacher is normally regarded as a person who has authority. However, in the relational aspect of authority, preachers are like Olympic challengers who should develop their skills and knowledge to satisfy the congregation. Therefore, when preachers do make congregations experience the Word of God, they have some authority in the preaching event. Ramm (1957:18-19) criticizes this idea as follows:

If the truth is merely that which appeals to the individual (no matter how carefully this be disguised to appear as something else), then it is impossible to differentiate the true from the false, delusion from reality. In subjectivism each man is his own authority, and if each man is his own authority there is there is neither truth nor authority.

In conclusion, the relational approach is in truth subjectivism, and also implies the radical relativity of knowledge. Thus, the subjectivistic interpretation of religious authority flounders on the rocks of a radical relativity of the religious truth that it implies (Ramm 1957:19).

5.2.4 Community-Based Authority: Spirit-guided Four Blending Voices

In traditional preaching, the preacher has the authority for some reason, because authority is regarded as an *attribute* characterising a person, a view which might lead to authoritarianism on the pulpit. On the other hand, narrative preaching tries to understand the authority as *relational* – especially in the relationship between only the preachers and the hearers. This engenders subjectivism – each human being is his or her

own authority, because the narrative preaching stresses the authority of the hearers. In subjectivism, each person is his/her own authority, and which case there is neither truth nor authority.

Against the background of the postmodern ethos, Johnston (1997) asks, “Can we meaningfully refer to the preacher as ‘one who speaks with authority in the current context?’” Contemporary philosophical skeptics continue to cast corrosive doubt on our traditional understanding of knowledge, truth and authority. In a modern perspective, the author was seen as a creator, a person who brings something meaningful into existence, while God was regarded as the ultimate authority. However, postmodern thinkers find an author-based understanding of interpretive authority to be egregiously flawed (Allen, Blaisdell & Johnston 1997:50). Text and words do not depend on a creator for meaning. Such thinking causes a fundamental shift in the locus of authority from the author to the reader, from the speaker to the listener. The most significant point of homiletics exists in the emphasis that both postmodernists and preachers have recently started placing on the listener.

Allen (1997:51) points out that in 1971, Craddock first maintained that the current generation of preachers no longer seemed to have authority, so he suggested inductive preaching, regarding the hearers as partners. However, even Craddock’s proposal stimulates many homileticians to speculate about the role and authority of the listeners. Johnston (1997:52-53) assesses that it is not feasible in a postmodern climate, because diverse Christian communities construe the authority of the preachers in different ways.⁵³

Therefore, on the one hand, one should listen attentively, “for clearly, diverse Christian communities construe the authority of the preacher in different ways” (Allen, Blaisdell & Johnston 1997:53). On the other hand, as seen previously, the authority of preaching is premised by its reliance on the Bible, ordination, the consent of the congregation, calling, and so on. Johnston (1997:53) also points out that the preacher is credentialed to

⁵³ Johnston (1997:52) finds that Craddock bases his prescription for the health of preaching on a sweeping understanding of anthropology; that is, all people listen inductively.

speak of and for God, because he has been ordained, and understands the needs, context, and history of a congregation. What is another principle of authority? Johnston (1997:53) emphasizes that “it is derivative”. Taking the context of postmodernity into account, one must thus ask where the authority comes from. Johnston (1997:54) defines this as the theological sources from which the Christian preacher derives authority, as follows:

When we say that a preacher “speaks with authority,” we are referring to the exercise of power by a person called by Jesus Christ to proclaim the gospel to a particular community.

What are the significant differences to the previous two views of authority? Firstly, Johnston (Allen, Blaisdell & Johnston 1997:57) identifies sources of authority, namely *Christ* and *community* and describes the content of authoritative sermons, the *gospel*, informed and relevant to particular *listeners*. Then Johnston highlights the four essential aspects – God, Preacher, Gospel and Congregation – in preaching with authority.

In a concrete form, Johnston (1997:54-57) designates his method in terms of four directional aspects in authoritative preaching as a postliberal theologian, as follows:

- *God*: Preaching is an exercise of power. This statement acknowledges God’s role in the preaching event, so that the preacher participates in the power of the Holy Spirit, whose actions bring efficacy to the preached word.
- *Preacher*: The authority of the preacher is derived from his calling by Jesus Christ. Without this call Christians cannot speak meaningfully about the authority of the preacher. On that account, the goal of his office is not to obstruct the view of Christ, but to be a mediator, a pointer toward Christ.
- *Gospel*: The Christian preacher draws authority from the fact that he or she speaks the Gospel. A better criterion for testing the authority of the preached word rests in its congruence to the witness of Jesus Christ, as attested in the Holy Scriptures.

- *Congregation:* As Craddock astutely argues, paying attention to the listener is an essential part of faithful preaching. Indeed, the entire listening community lends authority to the preacher when they are addressed specifically by the preached word. Thus, the preacher should take into account both the biblical witness and the congregation in its context in order to determine what constitutes faithful, authoritative preaching at that moment.

In this sense, Christians may be unable to pinpoint the “one” way in which the preacher speaks with authority.

In order to formulate this parameters more clearly, one should define how the four essentials relate each other homiletically. Cilliers (2004:22-24) maintains that preaching homiletically is a blending of voices - of God, the Bible (Gospel), the preacher and the congregation, in such a way that it would not be possible that preachers speak without authority.⁵⁴ Moreover, Cilliers constructs the authority in preaching on the basis of based on these presupposed four essential elements, and their resulting *interplay*. While the blending of the four elements to create a living voice points to a central act of the Holy Spirit, for Søgaaard and Jung (1986:109-111; 1995:7; cf. also Quicke 2003:46-54), the Holy Spirit will lead and enable the elements and their interplay during the

54 Cilliers (2004:24) analyses the four elements in preaching as follows: “In the painting we see the crucified, resurrected Christ who is the God who saves, the biblical text, the congregation and the preacher. The relationship between these four elements determines the preaching. The wonder of preaching takes place when, through an act of the Spirit, these elements converge to become so related that God reveals Himself to a congregation through the Bible and the Preacher. In this blending of voices, this interplay, lies the promise and challenge of that which we call ‘preaching’. Within this matrix, this fourfold relationship, the miracle can take place, i.e. the words of preaching become words and Word of God.”

In order to analyse sermons in detail, Lee (2002:37) also studies and describes the essential components of preaching itself as follows: “Most homileticians agree that preaching involves the following four essential elements: God (or the Holy Spirit), the message (or the Bible), the preacher, and the audience or congregation. On the one hand, considering the element of God in a more indirect way, both Van der Geest and Wardlaw formulate their homiletical frame mainly with the outward components of preacher, text, and listener. On the other hand, to articulate the component of God (or the Holy Spirit) in a more direct and explicit way, Bohren, Patte, Craddock, Long, and Bailey insist that preaching involves four essential components: God, the Bible, the preacher, and the audience.”

preaching event. The Holy Spirit works during the whole process of preaching, in what particularly Søgaaard (1986:109-111) calls “Spirit-guided communication”, because this is the foundation of all Christian communication (cf. also Jung 1995:192). Hence, the Spirit leads and enables mutual relationships through His empowerment (Jung 1995:7).

In view of the results achieved so far, the alternative of “Spirit-guided communal authority” goes beyond both the preacher and the hearer-centered authority, so that these four elements of preaching can be reconsidered and re-interpreted, specifically in terms of the authority, with consideration of the following questions:

- *God*: What is the effect and role of God in the authority of preaching?
- *Preacher*: Where is the authority of the preacher derived from?
- *Gospel*: What role does the Gospel play in shaping sound authority in preaching?
- *Congregation*: How is the community mutually involved in the preaching?

5.3 SUMMARY AND CONCLUSION

In order to clarify the community-based authority, firstly, the researcher studied the issue of authority in the context of preaching. The authority is a necessity in the traditional preaching, because it influences the preaching event itself, as well as the calling of the preacher. The traditional preaching understands the authority as being crucial, since emphasis is placed on the pastor's having authority, including various elements – a divine calling, ordination, personal experience and the Bible. The traditional and the charismatic views of authority are closely related to traditional preaching in terms of the understanding of authority. Authority is an *attribute* possessed by pastor and preacher. On the one hand, thus, the traditional or charismatic author puts the authority on God, his special calling, the Bible rather than education, and the integrity of the preacher. On the other hand, the authority easily becomes

authoritarianism, which is artificially separated from the necessary considerations of veracious authority. Thus, authoritarianism is a principle of authority that is top-heavy, so that the authoritarian preachers become dictatorial, oppressive, or arbitrary.

In narrative preaching, preachers resist the premised authority of preaching, because they consider it an obstruction. Pastors and preachers in the current generation do not persist in pleading their authority, because of “the questioning of fundamental assumptions about God, the marginalization of the church itself, dependence upon voluntarism in the work of the church, and clergy emphasis on shared ministry with laity” (Carroll 1991:19). Authority is not regarded as an attribute of character any more but rather bestowed on rational-legal grounds. This interpretation is based on the possession of knowledge or other evidence of expertise to imply *de facto* authority. Thus, Weber and Carroll support the third way - professional authority and penultimate basis authority. In this sense of understanding, the authority originates naturally from the laity or congregation. When preachers try to be Olympic challengers to satisfy the congregation, the relational approach easily becomes subjectivistic in its interpretation of truth. Thus, Ramm (1957:18-19) criticizes that “it is impossible to differentiate the true from the false, delusion from reality. In subjectivism each man is his own authority, and if each man is his own authority there is neither truth nor authority.”

In the postmodern ethos, there are two aspects about the authority of preaching. On the one hand, the first and foremost character of authority is *derivative*, and on the other hand, it is anachronistic to seek to answer the question of authority by pinpointing its source. Thus, sources of authority are *Christ* and the *community*, and the contents of authoritative sermons are the *gospel*, informed and relevant to particular *listeners*. In this sense, the four essential aspects – God, Preacher, Gospel and Congregation – are underlined to preach with authority.

In the end, the authority in preaching is based on these four presupposed essential elements of preaching, as well as the result of the *interplay* between them and the guidance of the Holy Spirit. In this matrix, preachers shall legitimately speak with authority, while the Holy Spirit works throughout the whole process of preaching. In the

following chapter the researcher will explore “Spirit-guided communal authority” toward finding an alternative way beyond both the preacher and the hearer-based authority.

CHAPTER 6: THE COMMUNITY-BASED AUTHORITY: FOUR SPIRIT-GUIDED BLENDING VOICES

In chapter 5, the researcher examined the general authority of preaching in terms of three types. In traditional preaching, authority is an *attribute* possessed by the pastor and preacher, so that the authority can easily become *authoritarian* in practice. On the other hand, narrative preaching supports a professional and penultimate basis of authority – the possession of knowledge or other evidence of expertise. However, it also easily becomes subjectivistic regarding truth. As an alternative to authoritarian preaching, thus, the researcher studied not only Johnston’s sources of authority, the four essential aspects of God, Preacher, Gospel and Congregation, but also demarcated how these four essentials relate to one another homiletically. Finally, in the previous chapter, the researcher suggested “Spirit-guided community authority” to overcome the previous two understandings of authority.

Accordingly, in this chapter, in suggesting an alternative way, the researcher will identify the authority in preaching based on these presupposed four essential elements of preaching and the result of their interplay. In particular, the blending of the four elements (God, Bible, preacher and audience) to create a living voice points to a central act of the Holy Spirit. Thus, the four elements of preaching can be reconsidered and re-interpreted specifically in terms of “Spirit-guided community authority” in preaching as the normative task.

6.1 God: What is the effect and role of God in the authority of preaching?

Johnston (1997:54) defines: “Preaching is an exercise of power,” adding that: “At its most basic level, this statement acknowledges God’s role in the preaching event” (Allen, Blaisdell & Johnston 1997:54). In order to speak with authority, one should study the role of God in the preaching event. According to Ramm (1957:19), in most books on religious authority, “God is the final authority in religion.” This prompts the question: “How does God express His authority?” Ramm (1957:19) states the answer as phrased by Augustine, that God expresses his authority *by divine self-revelation*, because

revelation and authority correlate to one another.⁵⁵

In this sense, Johnston (1997:128) asserts that people are not in control of revelations, so that we are not masters of divinity; therefore we know about God only through God's self-activity toward human beings: "If it were not for the activity of God, there would be no revelation and we would not know God." People were clouded by sin, beset by weaknesses and uncertainties, so that they were in need of a divine Word. This Word was mediated by revelation and received by faith. Thus, our faith was the acceptance of the witness of God in the divine Word (Ramm 1957:20). For this reason, the researcher will consider four important characteristics of God: God is present and speaks in the preaching, God reveals Himself for salvation, God reveals Himself as the Trinity, and God reveals Himself in an ecclesial practice of prayer.

6.1.1 God is Present and Speaks in the Preaching

What is the first role of God for authoritative preaching? Beach (1999:92) maintains the answer with the work of Leith, that "Calvin thought of preaching as the primary means by which God's presence becomes actual to us and by which God's work is accomplished in individual life and in the community." Preaching is not merely the exegesis of a number of truths, but the calling of God's name; similarly, Cilliers (2004:45) believes that "the Named in the preaching Himself is *present!*"⁵⁶ The presence of God is the most profound secret of preaching. Parker (1992:42) explains

55 According to Ramm (1957:21), when one considers that "in Christianity the authority-principle is the Triune God in self-revelation," this authority-principle has some merits: Such a principle avoids form subjectivism, the resident evils of authoritarianism, the problem of an exclusively written authority, the finite's sitting in the place of the Infinite (1957:21-26).

56 Lee (2002:156) explains the reason in detail: "One of the reasons why God's name plays a crucial function in His presence can be found in the fact that God revealed Himself in His Name (Ex 3:14: 'I am who I am'); thus, God's name is the form of His nearness and presence. This is revealed vividly in the connection often made between the sanctuary and the name of the Lord. For example, in Deuteronomy, I and II Kings, and I and II Chronicles, the temple is recurrently described as the place that the Lord will choose to cause His Name to dwell there. In answer to Solomon's prayer that the Lord be attentive to the prayers which would be offered in the place, of which he said 'My name shall be there' (I Ki 8:29), the Lord replies: 'I have consecrated this house which you have built, and put my name there forever; my eyes and my heart will be there for all time' (I Ki 9:3; cf. II Ch 7:16). After revealing His Name in Exodus 3:14, God adds: 'This is my name for ever, the name by which I am to be remembered from generation to generation' (Ex 3:15)."

how God is present in the preaching; that is, “just as Christ is present at the Supper spiritually, that is, by the working of the Spirit, so he is present in the preaching spiritually – by the working of the Spirit.”⁵⁷ Furthermore, God, who is present on the pulpit, also *speaks* when Scripture speaks (Cilliers 2004:46). In the principal subject of the preaching, Crasso (1965:23-24) also points out that “God is the one who speaks the word. In preaching it is God who speaks.” Thus, on the pulpit, God expresses His authority and reveals Himself.

Why does God then speak to us on the pulpit? In order to save sinners, For Calvin, God presents and speaks through the preaching of the gospel (Beach 1999:110). God comes Himself to sinful people and saves them – that is the Gospel (Cilliers 2004:51). In other words, “God reveals Himself as the Trinity; therefore the sermon must always also be Trinitarian” (Cilliers 2004:53). Crasso (1965:45) specifies that “the Father is the source of the Word, He who pronounces it; the Son is the Word which the Father speaks; and this Word communicated the mysteries explored and penetrated by the Holy Spirit.” Finally, Ramm (1957:21) formulates the authority of God by stating that “in Christianity the authority-principle is the Triune God in self-revelation.” Hence, God, the Object of religion, declares Himself to human beings, and the declaration is not only the imperial authority of God, but the truth from God and about God.

6.1.2 God Reveals Himself for Salvation

Beach (1999:93) points out that for Calvin, “preaching...is part of God’s saving presence: even more, it is the vehicle of that saving presence!” This definition is related to the follow question: “What does it say about God?” Preaching about salvation is always primarily the good, surprising news of the *acts of God*, thus, Cilliers (2004:57) maintains that:

However, preaching salvation is always more than a mere word about God,

⁵⁷ Beach compares the meaning of the presence of Christ in preaching as held by Luther and Calvin respectively. For Luther, as the presence of Christ in the Eucharist is real or true, that is, Christ is truly present, he also maintains real presence in the preaching (Beach 1999:78-79), whereas Calvin appeals to the “spiritual” presence of Christ in the Eucharist, as well as in the preaching (Beach 1999:90).

it is also a word from God; more than mere information on salvation, rather an event of salvation itself; more than a mere declaration, rather redemption. After all, the Gospel always does what it says, accomplishes what it puts in words.

Through His salvific event with the crux in Christ, the Crucified and Resurrected, the preaching constitutes the church, and people are transformed into new people.⁵⁸ Grasso (1965:XVi) also points out that the content of preaching is a message of salvation that is destined by its nature to transform the lives of human beings.

On this point, for Cilliers (2004:59) “the preaching of the Gospel is not merely a general truth, a pedagogic doctrine, a historical announcement, a psychological philosophy, or a social programme, but the exclamation mark over Christ’s Sovereignty over the entire reality.” God, Himself, exonerates and liberates people from sin. Thus, Bohren (1965:17) writes that the Word which the preacher preaches, does not return empty:

This Word goes forth when the pastor stands in the pulpit and delivers his sermon. The creative Word that does not return empty and fashions something out of nothing. There is nothing more effective, more active, more creative than the Word...In a world ruled by sin and therefore doomed to destruction, this Word, a word of forgiveness, a gospel, creates new life. It has potency.

In the foundation of God’s act, God has relationships with the world. It is unreserved love. Thus, Allen (1997:116), with the work of Williamson, points out that God is love and that God wills for all creatures to live in love:

God graciously and freely offers the divine love to each and all (oneself included) and this God who loves all the creatures therefore commands that justice be done to them. This dipolar gospel (a) promises God’s love to each

58 For this reason, Buttrick (1988:245-248) also defines Jesus Christ crucified as the authority in the church. The Bible (1 Cor. 1:10-30) describes that Jesus’ cross is even weakness and folly to those that do not understand, but also the power and wisdom of God. Thus, Jesus Christ crucified is the church’s sole authority.

of us as the only adequate ground of our life and (b) demands justice from us toward all others whom God loves. God's justice and God's love are the two basic modes of expression of the one divine character, God's hesed.

God acts and saves people in terms of His love and will. Thus, a congregation listens to a sermon with the expectation that God will do this again in the moment of preaching:

...the congregation must sense something of this expectation, the spark, the hope: here, something will happen to us in our specific circumstances. Here, embers that can give life leap from the minister's words, and there is a power that could make the paralyzed arise (Cilliers 2004:58).

Thus, it is the miracle of preaching for the Spirit to use the preacher's words to verbalize God's Word (Cilliers 2004:63).⁵⁹ It is also the mystery of preaching for Grasso (1965:69), because "the human word in preaching becomes the vehicle for the Word of God: the preacher lends God his voice so that God may use it to call men and offer them salvation." Therefore, when one says that what-is-preached is gospel, the preachers cannot be restricted to a single motif, such as incarnation, atoning death, or resurrection, but should rather proclaim the salvation available through Jesus; he or she is to stand before and be opened onto the various mysteries that attend salvation (Farley 1996:168). When the preacher speaks words, therefore, they become the Word of God through the work of the Spirit and reach the audience. Hence, Calvin highlights the central role of the Holy Spirit in the work of redemption, including the redemptive work of preaching (Beach 1999:105-106; cf. also Campbell & Cilliers 2012:33).

6.1.3 God Reveals Himself as the Trinity

In his book, *360 Degree Preaching*, Quicke (2003:44-52) introduces the two models of preaching in response to the question, "How does God empower effective preaching?" Firstly, he exemplifies the model of John Stott, "bridge building (180-Degree Model)"

⁵⁹ According to Cilliers (2004:24), the miracle in the preaching takes place when, through an act of the Spirit, this fourfold relationship (God, the Gospel, the preacher and the congregation) interact with each other, that is, "these elements converge to become so related that God reveals Himself to a congregation through the Bible and the preacher."

with an arc between Scripture and the hearers through the preacher (Quicke 2003:45). The preacher in the middle between two elements links these two worlds as an interpreter and communicator, making Scripture relevant in this world. Thus, Stott (1982:138) maintains that because of the gulf between the ancient and the contemporary worlds, “our task is to enable God’s revealed truth to flow out of the Scriptures into the lives of men and women today.”⁶⁰

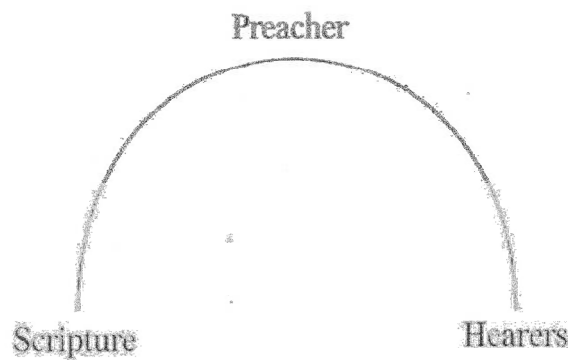


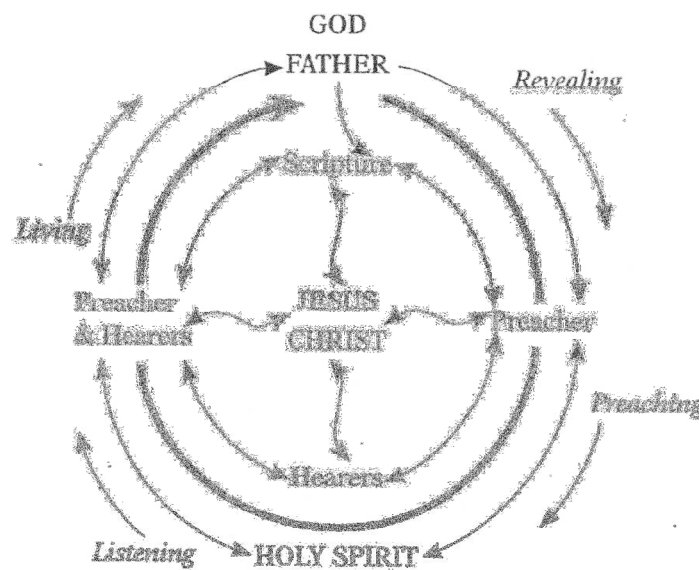
Figure 1: The Preaching Bridge: 180-Degree Model (Quicke 2003:45)

However, preaching is much more than communication about the Bible to listeners through a preacher, so that he recommends a “360-degree model”:

Based on this event and others like it, I have concluded that preaching is most effective when several factors positively combine: Scripture, words (combined with images), God (the Father, Son, and Holy Spirit), the person of the preacher, the listener, and the worship context. All these aspects belong and work together as the trinitarian God empowers the preacher’s words and the hearers’ responses (2003:48).

60 In order to form the connection between Scripture and hearers, according to Quicke (2003:45), Stott commends an incarnational model of communication as the way to enter and connect Scripture and people’s worlds of thought and feeling. Stott (1982:178) also indicates this model’s strengths and weaknesses: “Such preaching is authoritative in expounding biblical principles, but tentative in applying them to the complex of the day.”

In this model, the divine Trinity presents and works together on the pulpit; that is, “preaching flows from God the Father, who addresses us in Scripture and in Christ, through the responses of the preacher and the people, and then back to God in the form of worship, witness, and service” (Quicke 2003:49).⁶¹ Thus, when one speaks of the presence of God in preaching, all three of the Divine Persons share a position together (Grasso 1965:43).



Figures 2: Dynamics of a 360-Degree Preaching Event (Quicke 2003:51)

Martin Luther (quoted by Quicke 2003:49) also highlights the role of the Trinity in preaching, as follows:

There is in the divine Trinity a pulpit: as God the Father is an eternal speaker, so the Son is spoken in eternity, and the Holy Spirit is an eternal listener. God's triune being is an eternal conversation, and since the Holy Spirit tells us what he hears we are taken into this conversation.

⁶¹ Quicke (2003:49-50) criticizes the unitarian view as the contrast of trinitarian view with the works of Torrance; that is, the unitarian view in the preaching and worship that “has no doctrine of the mediator or sole priesthood of Christ, is human-centered, has no proper doctrine of the Holy Spirit...We sit in the pew watching the minister ‘doing his thing’, exhorting us ‘to do our thing’, until we go home thinking we have done our duty for another week.”

In this sense, Cilliers (2004:53) confirms that: “*Preaching is always about the proclamation of the reality of the present saving God, of the works of the Father, Son and Holy Spirit.*” Thus, as a strong point of preaching, this trinitarian model does not support the focus on human faith, but rather focuses on the relationship between Jesus and the Father. Bohren (1965:29) also points out:

The power is not ours. Nor is it magical or sacramental and therefore bound to our preaching or the written words. It is rather the power of the Lord, which joins with the Word, with our words. Therefore to inquire into the power of preaching is to inquire into the Holy Spirit.

Precondition for encounter with God in preaching requires the gracious revelation of the Father, Christ’s interceding presence, and the empowering of the Holy Spirit, who enabled Scripture to be inspired and now enables it to be interpreted, shared, and lived out in faith (Quicke 2003:50). In the end, the trinitarian preaching proposes that “God the Father has revealed his truth in Scripture, through Christ, and by the Holy Spirit and is intimately involved in nourishing connections between preacher and hearers as the entire community is challenged” (Quicke 2003:51).

6.1.4 God Reveals Himself in an ecclesial practice of prayer

Whenever a preacher speaks on the pulpit, God is present and speaks through the Spirit. However, Cilliers (2004:20) cautions that even the preacher’s words should be like words of God; one should not interpret these and similar utterances mechanically. According to Lee (2002:156), “this homiletical practice of naming God does not guarantee an automatic presence of God.” Thus, Cilliers (2004:20) writes: “Rather as a confession and, therefore, also as an admonition; yes, a longing and a prayer that that our words become God’s words in our sermons. Prayer remains the most basic structure of all hopeful preaching – a truth.” In order to cause a sermon’s moving power, along with the Spirit, Vellacott (quoted by Quicke 2003:58) therefore maintains that one should understand and discuss unction⁶² and a preacher’s anointing, and similarly focus

⁶² Kim (2010:153) explains this word with the work of Forbes: “It is an impartation of the power

on the Holy Spirit's work, as follows:

The deskwork has been done. The prayers have gone up. The gestation hour of delivery has arrived. A company sits waiting, expectant, watching God's man in the pulpit...We need that strange condition which used to be called unction - a word so little used today...It is a quality that pervades the man and his teaching - the anointing of the Holy One.

The reason is that the Holy Spirit does not only revive the heart, the preacher and the people who are doomed to dead preaching, but also provides inspiration for all aspects of preaching in the revealing, preaching, listening, and living (Quicke 2003:59).

In this sense, the preacher can name God only in prayer and expectation (Lee 2002:157), and should remember the perception of Cilliers (2004:47) before going to the pulpit:

...the basic form and depth structure of preaching remains one of prayer. Preaching without *epiclesis* is not preaching. Those who cannot say *kyrie eleison*, cannot preach. To preach, is to stretch one's arms to God, not only with your uncertainty and brokenness, but also with the expectation that God will reveal Himself there and then so that his Mystery deepens. To preach is to stand empty before God, open before Him, full of questions, expectation, tension - which always again emanates in *Veni, Creator Spiritus* (Come, Creator-Spirit!) (cf. also Lee 2002:157).

Therefore, preaching is mysterious; when it comes to revealing himself, God is both the object of our knowing and the subject. Hart (quoted by Quicke 2003:59) rightly states:

He is the one who initiates and brings to completion the act of knowing by, on the one hand, positing himself objectively to be known, and on the other, entering into us as the Holy Spirit and creating the faith which responds

of God coming upon the preacher mightily during his preaching that enables him or her to preach with power, authority and liberty, which leads to the conviction of the conscience and conversion of the listeners. This unction has been called heaven's "knighthood" given to those who wrestle in prayer" (cf. also Forbes 1989:20).

appropriately to this self-manifestation...Thus the term revelation refers not to the objective self-manifestation alone, but equally to the act of faith in which it is heard and received and obeyed.

God is involved at every point. He is revealed through and by his Spirit which enables us to hear and respond. Preachers should thus be humble before God and His Spirit.⁶³

In conclusion, if the sermon can be faithful and authoritative, God Himself exercises His power in the preaching event. Thus, God is present and speaks on the pulpit for salvation in the trinity. Only God reveals Himself in an ecclesial practice of prayer. Therefore, the preaching of the Gospel is always an act of God (Cilliers 2004:23).

6.2 The Gospel: What role does the Gospel play in shaping authority in preaching?

As the content of preaching the Gospel should inform authoritative sermons. The preacher draws authority from the fact that she or he speaks the Gospel (Allen, Blaisdell & Johnston 1997:56-57). The reason why the preached Word has a divine authority for Calvin, is that: "The proclamation of the gospel must be rooted in the Scriptures..., and in this way it possesses a *derivative* authority" (Beach 1999:97). According to Parker (1992:23-24), Calvin believes that:

It (Preaching) is the Word of God inasmuch as it delivers the Biblical message, which is God's message or Word. But God's Word' means, for Calvin, that which is spoken by God; not simply in its first giving but in its every repetition. It does not somehow become weakened by repetition so as to become less and less God's Word.

Larsen (1992:29; cf. also Lee 2002:177) points out that "it is clear that what we believe about the Bible will determine how we shall approach the preaching of the Bible."

63 Sangster (1952:29-30) highlights how the preacher can prepare to be an instrument of the Spirit: "That is why some teachers of homiletics insist that preaching is not the making and delivery of sermons but the making and delivery of a man. Always in preaching there is a giving of the self. Those who are closest to God, the channels of whose life are clean enough to be the channels of the Holy Spirit, are, by the very orderings of heaven, chosen vessels to bear his name before the people with all the power of that unction which is only from above."

Ramm (1957:28) also suggests that the second basis of authority is the Bible, because “the Holy Spirit speaking in the Scriptures, which are the product of the Spirit’s revelatory and inspiring action, is the principle of authority for the Christian Church.” Thus, the preacher should have a correct homiletical view of the Bible; that is, “the Word of God is crucial for the true Word of God to be proclaimed in preaching” (Lee 2002:177). Regarding this aspect, the researcher will mention three aspects: Gospel is spoken on the pulpit, the Gospel speaks about Jesus Christ, and the Gospel is preached through the Holy Spirit.

6.2.1 The Gospel is spoken on the pulpit

When the preacher’s sermon has the authority of speaking the Gospel, it relates to the Bible. Important for Cilliers (2004:88) is “the nature of Scripture itself, as a multidimensional, human and Godly document with a unique message.” Thus in order to escape the patriarchal, hierarchical, authoritarian and monologic style in sermons, Cilliers (2004:90) maintains that the preacher should not only make room

...for a greater sensitivity for the variety of congregational needs, but also for the multilevelled nature of the biblical text itself – which includes the possibility of more than one “right” answer or message, as well as the preferability of a redistribution of past interpretative privileges.

Following this argument, McKim (1996:123) points out the reason as follows:

The gospel as the good news of Jesus Christ is a multifaceted message that meets persons in the midst of their needs, diverse as they are. What was not true then and is not true today is that the Christian gospel must be expressed in only one way, in only one vocabulary.

Thus, the Bible should be understood by the notion of the multidimensionality. When the preacher performs exegesis of the Bible he/she should take care not only to avoid stereotypical interpretation but also to provoke by more imaginative preaching.⁶⁴

64 With the work of Brueggemann, Cilliers (2004:89) points out that this multidimensionality also

Secondly, Cilliers (2004:93) asserts that “the Bible is an entirely human word.”⁶⁵ The Bible was written by humans and by a number of historically proven figures. Thus, one may see a rich variety of genres, literary strategies and narrative development, so that the Bible literally is full of true humanity and the writers’ true creativity (Cilliers 2004:93). On this point, on the one hand, the preacher should read the Bible in a responsible manner; that is, he/she should study the text with the assistance of historical and linguistic science (Cilliers 2004:93).⁶⁶ God’s Word comes to us in conceivable concepts, grammar and words. On the other hand, Cilliers (2004:93) continues: “The words of the Bible contains no magical power, as such.” The Bible is not God or His revelation and may not be shifted near to, or in the place of God to become an object of worship.

What is then the most important entity in this notion? Cilliers (2004:93-94) again highlights that:

God speaks in human language...God does not roar his will to us universally over a large megaphone from heaven, but...He - literally and by way of speaking – has come and entered the brokenness of our human language. It is a miracle: God speaks Greek and Hebrew, and ultimately also English and Afrikaans!

On this point, the Bible is the Word that becomes Scripture (the Bible) as a great miracle,

provokes a new imagination in the exegesis of the Bible: “In this sense, the objective of a sermon thus is not only to convey unassailable certainties, but especially to open new perspectives on these certainties, a new imagination to picture, portray, receive and practice the world in ways other than it appears to be at first glance when seen through a dominant, habitual, unexamined lens.”

65 Bohren (1965:53) also points out that “God’s Word becomes a true human word. Preaching goes forth through human beings.”

66 In this sense, when the preacher goes about forming the text into a sermon, for Long (1989:24), he/she should have some questions about the literary and rhetorical aspects of texts: “1. What is the genre of the text? 2. What is the rhetorical function of this genre? 3. What literary devices does this genre employ to achieve its rhetorical effect? 4. How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in questions 1-3? To these exegetical questions we can add a homiletical question: 5. How may the sermon, in a new setting, say and do what the text says and does in its setting?”

and the Incarnate Word (Jesus). God Himself speaks and announces the truth and salvation, but avails Himself of the human word in order that His Word may reach us (Grasso 1965:29). The motive of the incarnation (humanizing) is also fundamental to the book that we call the Bible. Those who understand something of this, stand in awe anew about the condescending nature of God's revelation (Cilliers 2004:94).

The third and last characteristic is that "the Bible is, comprehensively, a godly Word, i.e. different to any other book, and any other literature" (Cilliers 2004:94). Even though this contradicts its human aspect, the preacher should understand this as a miracle. The Bible is both truly the word of God and of human beings: all the words in the Bible are simultaneously human and godly, because they were inspired in a special way by the Holy Spirit (Cilliers 2004:94). The preacher may have some convictions about the four classical characteristics attributed to Scripture. Berkouwer (1982:95) states this as follows:

...in my opinion, we can and must adhere with as much conviction to the four classical characteristics that the church fathers formulated in respect of Scripture, namely that it has authority, that it is crucial, clear and adequate. That is, that the canon is closed, and that we should not seek for God's unique voice in extra-biblical sources (cf. also Cilliers 2004:95).

In the last tense, the Bible has a unique message. What the Bible is talking about is the message of the salvific deeds of the Triune God, especially as it is evident in Jesus Christ (Cilliers 2004:96). In other words, the Bible has authority, because it is not in respect of astronomy and physics:

...indeed as regards this unique message: God is involved with human salvation. The Bible is crucial, because nowhere else in the world, not in any other book, does one find the message of God's merciful involvement, but in the Bible. The Bible is clear, in a certain sense, crystal-clear, not because it speaks faultlessly about issues such as medicine or nuclear power, but because it proclaims a message of salvation that, although multicoloured, is also simple, so simple that a child can understand it (Cilliers 2004:96-97).

In this way, the Bible is adequate, perfect, and nothing more is needed for the salvation of humanity (Cilliers 2004:97).

6.2.2 The Gospel speaks about Jesus Christ

On the issue of religious authority, Ramm asks “[On whom] does the witness of the Spirit focus at the center of the divine revelation?” It is the person and work of Jesus Christ: “*Christ*, who is the living, personal Word of God, the supreme revelation of God, the supreme depository of the knowledge of God (Col. 2:3)” (Ramm 1957:36). Christ is the supreme object of the witness of the Spirit, and Christ is the supreme content of the Scriptures. Thus preachers should preach the Gospel about Jesus Christ, and especially His identity.

In this sense, Bohren (1965:17-18) elucidates the reason:

It is not only in the spiritual sense that God’s Word creates life. It raises the dead, it heals the sick. But that you may know that the Son of man has authority on earth to forgive sins...Jesus has authority for giving people’s sins and providing the salvation.

Simultaneously Jesus has authority to rebuke and drive out demons:

Mark notes that Jesus preaches like one who has *exousia* and not like the scribes (1:22). We may agree with Daube in interpreting this *exousia* as the authority to put forward principles of doctrine and discipline with binding force. But we must not overlook the fact that this *exousia* is made real through Jesus’ driving out an unclean spirit. Exorcism is, so to speak, the shadow cast by his new doctrine filled with power (1:27) (Bohren 1965:21).

More particularly, what exactly does the Gospel of Jesus mean in homiletics? According to Campbell (1997:172), when preachers shift focus from the narrative form to the content and function, they will preach Jesus of Nazareth whom the biblical narrative identifies, who saves and empowers.

Thus, Campbell (1997:192) maintains that: “The gospels are not stories about elemental human experience, but rather stories that render the identity of a particular person whose life, death, and resurrection accomplish God’s purposes for the world.” According to Cilliers (2004:62), this is related to the fourth level of narrative preaching⁶⁷:

The Gospel’s relating of the Jesus-narrative does not aim at legalistic norming or ethical indoctrination, but indeed animation, in the sense that, from the master narrative of Jesus, it wishes to invite and confront the listener with the life that is in Jesus.

Moreover, the sermon moves from the identity of Jesus Christ to the “building up” of the church (Campbell 1997:222). He proposes the preaching to build the community of Jesus. In this sense, Brueggemann (2005:51) maintains that the purpose of preaching is “to *summon and nurture an alternative community with an alternative identity, vision, and vocation, preoccupied with praise and obedience toward the God we Christians know fully in Jesus of Nazareth.*” Campbell (1997:222-223) continues to explain this in the following manner:

Oikodomein is an eschatological act of the Messiah, who will build up the future temple and the new community. The stress is on the activity of the Messiah, with some tension between the final building up at the time of the parousia and the present building up through the eschatological power of the resurrection. This tension is the eschatological tension between the “already” and the “not yet.”

This new community has an eschatological and communal dimension. Campbell

⁶⁷ Cilliers (2004:59-62) explains the various meanings of narrative preaching with the works of Josuttis: “Firstly, the mere telling of “stories” in sermons, often for effect, or just because it is a ‘good story’. The second level of narrative preaching is the contemporary retelling of biblical stories, in such a way that the general drift of the story could still be followed, despite the difference in historical data. The third level of narrative preaching is the telling of a contemporary story that, evidently, does not follow the drift of any biblical story, but nevertheless expresses and illustrates the theological core of a specific text or the general biblical message. The fourth level of narrative preaching is the specific point of departure that preaching - in whatever form - may retell nothing other than the master narrative of Jesus.”

(1997:223) highlights that “building up” is not only the work of God through the power of the resurrection and the activity of the Spirit, but also the task of the community of faith through the gifts of the Spirit. Hence, God gave the Bible not to individuals, but to the community of faith.

What kinds of community should one then establish in the end through preaching? In this world, Campbell (1997:226) asserts two points; on the one hand, “the church must be a follower, rather than a complete reiteration of Jesus.” The community of Jesus should be the group of disciples who become a “collective disciple,” to “follow at a distance”. On the other hand, “the church’s intention-action pattern differs from that of Jesus because the church’s story is not yet finished” (Campbell 1997:227). Hence, the gospels should focus on the identity of the risen Jesus.

6.2.3 The Gospel is preached through the Holy Spirit

For Campbell, the purpose of preaching is to build up the communal church. However, he does not explain how to build up the community of Jesus Christ’s disciples, even though he highlights that discipline, preaching, and sacrament should take place in the church. In this sense, Lee (2003:162) points towards the work of Lischer, indicating:

Campbell’s homiletic loses view of the importance of the Holy Spirit. His theory has strong advantages in approaching a sermon in a Christocentric and ecclesial manner where the ultimate aim of the preaching lies in formation.

Continually, Lee (2003:162) criticizes Campbell, arguing that “Campbell does not attend adequately to the role of the Holy Spirit in the formation of the congregation.” Thus, in order to establish the purpose of preaching, one should consider the role of the Spirit; that is:

The Spirit who bears His chief witness to Christ also inspired the Scriptures. The Scriptures are inspired of the Spirit and they witness supremely to Christ, the personal Word of God. Such is the pattern of authority, and the

three elements of it must be held in proper relationship (Ramm 1957:37).

As the religious authority also works among the relationship of the three dimensions, for the word of God is living and active, one should also study the secret of the Holy Spirit as the third and critical element toward building the church (Cilliers 2004:112). According to Beach (1999:104-105), Calvin explains the role of the Holy Spirit in terms of the sacrament: "Calvin's doctrine of the real presence of Christ in the preaching of the gospel finds its fullest explanation in the activity of the Holy Spirit who serves as the internal minister of the Word." As the internal minister, Calvin sees the Holy Spirit as the agent of this communion, powerfully and truly joining believers to Christ (Beach 1999:105). The Holy Spirit empowers the sermon to enable it to accomplish God's purposes. Thus, McKim (1996:125) states that "the power of the Gospel is the power of the Holy Spirit to make the gospel real to persons, whatever their situations."

One may see here that "Calvin accents the central role of the Holy Spirit in the work of redemption, including the redemptive work of preaching" (Beach 1999:105-106). Crasso (1965:24) also maintains that "God really operates in the Apostle to achieve the conversion of the Gentiles by word and deed, with mighty signs and wonders, by the power of the Holy Spirit (Rom. 15:18-19)." Without the role of the Spirit, nobody can be a Christian or part of the community of God. Hence, Lee (2002:177-178) concludes with Bohren's work: "The Bible can be regarded as a document of the Spirit who offers us divine grace. Just as the Holy Spirit was involved in the writing of the Bible (inspiration), so the Spirit is also involved in the reading of it (illumination)." Therefore, the two principles, an external (the inspired Scripture) and internal principle (the witness of the Holy Spirit), must work together, so that one may say that: "(1) our authority is the Holy Spirit speaking in the Scriptures, or, (2) our authority is the Scriptures sealed to us by the Holy Spirit" (Ramm 1957:29).

Finally, one may conclude that the Christian preacher also draws authority from the fact that he or she speaks the Gospel, which focuses on Jesus Christ. The purpose of the Gospel should be established through the works of the Holy Spirit. Hence, Cilliers (2004:23-24) highlights on the one hand: "That, in fact, the One, whose Name is called

out in preaching, is present. Preaching is not an empty word, but a filled Word, a word-filled-with-the-Word.” On the other hand, “yes, without the Spirit, the letter is dead; the Spirit indeed breathes its life into the letter, this particular letter that we call the Holy Scriptures (cf. 2 Cor.3:6). Without this letter, through which the Spirit works, preaching would be inconceivable and impossible.”

6.3 The Preacher: Where does the authority of the preacher derive from?

What is the relationship of authority between God and preaching? For Ramm (1957:26), “revelation and redemption are interrelated.” It means that God’s revelation comes to persons, but is also intended for a nation or a Church. God delegated His authority to special persons, for example prophets in the Old Testament. Johnston (1997:55) maintains: “Without the call of Jesus Christ, Christians cannot speak meaningfully about the authority of the preacher.” Thus, the preacher should be called by God, from and in the community of faith, one of the disciples, and a person of the Holy Spirit.

6.3.1 The Preacher is called by God (Jesus Christ)

Jesus Christ called His disciples for his ministry, and is still calling people; those who preach the Gospel. On this point, the Holy Spirit plays some role precisely to guide the prophet, reducing his revelation to writing and to inspire the written revelation to become God’s revelation, as follows:

This leads to the fundamental principle of delegated authority: The delegation of authority by God is through the Holy Spirit who speaks the divine word of revelation in the prophet or apostle, and who creates the written record of revelation for other generations (Ramm 1957:27).

Thus, it may be expounded that firstly, revelation and authority are correlates, and then God delegates His authority through the ministry of the Holy Spirit to elect human beings. Johnston (1997:127) also points out that “God is the subject of our preaching. God is the one who calls people and who bestows authority on the preacher...It is God’s spirit that gathers listeners into community.” Accordingly, preachers preach, baptize and feast in the name of God. They should ask and seek its ground in who God is and what

God requires of us (Allen, Blaisdell & Johnston 1997:127). In this sense, Ruane (1993:151-152) emphasizes the spirituality of the preacher, which is a particular and consistent experience of grace that constantly supports any movement of the Spirit, because culture today has become increasingly secularized and compartmentalized. However, even God calls preachers and dedicates His authority; preachers were also called by community members.

6.3.2 The Preacher comes from and operates in the community of faith

At present, as Willimon (1981:51) indicates, all Christians are free to interpret the Bible, to be led by the Spirit, to witness to the truth of the gospel as it is revealed to them. Thus, it is difficult for the preachers to take some deference from the public and the witnessing of any other Christian. One believes that all Christians share the call to the “royal priesthood” by virtue of their baptism (1 Peter 2:9). On this point, Willimon (1981:52) maintains that the difference is not the preacher’s superior character, professional skills nor faith, but that

The ordained ministry is a function of the Christian community. An ordained minister is an official of the community, a representative, a designated leader. With my Protestant heritage, I recognize that an ordained minister should be, must be, called by God...But with Calvin, I recognize a “twofold call” to the presbyterate. God calls us, and the church calls us...the call of the community...is the currently neglected aspect of our ministerial identity. An ordained minister is an official of the community...the central matter is in the office, in the officialness of the ordained minister’s activities.

The ordained person is communally, officially, publicly, and symbolically designated in the community. It means that “without that community and its mission, the ordained pastoral ministry would not be needed” (Willimon 1981:52). Thus, the preaching should not spring from more than the individuality of the preacher, but come from the community (Bohren 1965:51).

What then is the duty of the pastor? He or she is called for the community-forming, as

well as the community-criticizing dimensions of the faith. Edification – “upbuilding” – is the central task of the designated officials of the church (Willimon 1981:53).⁶⁸ The preacher, as the ordained person, should also be dedicated to building the community of God. For this reason, Willimon (1981:61) highlights the role of the preacher in terms of the community person, as follows:

They have elected to put the preacher there not simply because he or she has something interesting to say, or is attractive, or has an enticing personality, or is a courageous prophet. The preacher is there for all of us, a community person whose preaching is an extension, a function of the community of faith. All other claims for the authority of preaching are egocentric, idiosyncratic, and less than the power and breadth of Christian edification.

Clearly this cannot be true of the Protestant preacher; on the one hand, “the priest resembles the eagle, which prefers to be solitary and strong, building its aerie high up on a sheer cliff; it is king of the mountains” (Bohren 1965:51). On the other hand, preachers do not stand on a hilltop, far off and high up like a king’s herald, because this would result in the preacher’s being placed at a lone place above the congregation, and then talking down to the people rather than with them. Steimle (1980:38) correctly points out:

I understand the preacher to be simply one member of the community of faith who is given biblical and theological training and is then called by the community (and ordained) to do on their behalf what the training has made

68 Willimon (1981:54-60) suggests six requisites for a unified congregation, all of which relate to preaching: “1. Common Sense of Identity: The congregation must know who it is and to whom it belongs. It must be able to define itself and its boundaries. 2. Common Authority: In times of internal conflict, the congregation must have some creed, text, person, or constitution to which it can appeal – something by which belief and behavior are judged, some final arbiter. 3. Common Memory: The unified congregation has a shared story, a common history, through which it understands itself and its mission. 4. Common Vision: As a common memory identifies where a group has been, so a common vision identifies where the congregation should be or hopes to be in the future. 5. Common Shared Life Together: A congregation must share the intimacy, mutual feeling, and fellowship that is the sign of the presence of God’s kingdom in our midst. 6. Common Shared Life in the World: A Christian congregation is called to be more than a cozy mutual admiration society, an isolated enclave of like-minded friends. It is also called to be a visible witness to the ever-coming kingdom of God in the world.”

it possible to do: to interpret the biblical story in terms of their world and their stories. The preacher does not preach at them but talks with them. The preacher is not above them. The most appropriate place for the preacher to stand is as close to the level of the congregation as possible, given the practicalities of being seen and heard. The size or height of the pulpit has little to do with the authority of the preacher.

Lee (2002:202) also states that several contemporary homileticians remark on where preachers come from: “The preacher comes not from God, but from the community to which the audience belongs.”⁶⁹ Moreover, he clearly identifies the notion with Buttrick’s work, that

...this identity of preachers with the audience does not mean that, theologically, they remain in the audience; they rather stand apart from the audience in order to utter the Word from God to the audience. Although they are not outside or above the audience, preachers stand a distance from the audience because of their sermonic duty. Thus, this distance that is described ‘in-between’ is decisive if preachers wish to render the sermonic duty bestowed on them (cf. also Buttrick 1988:251).

In this sense, even the preacher comes from the community, he/she stands in-between God and the hearer for the sermon duty.

6.3.3 The Preacher as One of the Disciples

As Philips Brooks (quoted by Cilliers 2004:182) writes: “Preaching is communicating divine truth through human personality.” The Gospel is preached through the character of the preacher.⁷⁰ For Cilliers (2004:81), it is expressed in the phrase: “The small I in

69 Long (2005:2) considers this notion in terms of physical and theological meaning; that is, on the one hand, it represents that they come from the community of faith and not to it from the outside. On the other hand, even though they will now be the leaders of worship, they have come to this task from the midst of the community of faith.

70 Dingemans (1996:39-40) also emphasizes that when people actually expect a liberating effect of sermons, although they resist changes intensely, changes in human life are possible only on the basis of a real basic trust; for instance, in God’s faithfulness, but also on behalf of the preacher’s

service of the great I.” He emphasizes firstly the preacher’s voice as an important voice and then clarifies the meaning of the I as “not only his/her physical voice, rather his/her entire humanness, rather the *presence of the preacher as a person*” (Cilliers 2004:181). In this sense, preachers are subjected to the temptation to overestimate their role in the preaching (Cilliers 2004:182). In other words, humility and authority are the characteristics of a preacher. The preachers go to the pulpit in the name of the great I of God (Ex. 3:14), and should therefore endeavour that the great I work more and the small I work less (Cilliers 2004:183).

According to Campbell (1997:212), the preacher is not called as a storyteller or narrative artist provided by contemporary narrative homileticians, but rather, is called to be a disciple who follows Jesus’ identity in this world. What is the significant identity and characteristic of Jesus? In order to fulfill God’s coming reign, even Jesus preaches and works, both in witnessing to and taking place through his might; Jesus shows us His transition from power to powerlessness as follows:

Jesus intentionally rejects the way of violence and coercion, for the purposes of God cannot be fulfilled by violent means. In obedience to God Jesus makes a transition from ministry to crucifixion, from authoritative power to helplessness. Consequently, as Jesus moves toward the cross, his embodiment of God’s reign appears increasingly tenuous and ironic (Campbell 1997:214).

In this way, Campbell (1997:214) affirms that “Jesus mysteriously brings salvation to the world.” The most powerless act of Jesus was his crucifixion. It means that Jesus performs an alternative power for this world, that is,

The whole time, however, Jesus is turning the world’s nations of power and rule and authority on their head...In his triumphal entry Jesus parodies the powers of the world and their pretensions to glory and dominion, and he enacts an alternative to the world’s notions of power. He comes not as one

reliability.

who lords his authority over others, but as a servant who rejects domination (Campbell & Cilliers 2012:25-26).

Through this, Jesus witnesses and reigns over the Kingdom of God. Thus, the preaching is an act of moral obedience, because the preacher should be a disciple who is shaped by the identity of Jesus Christ living a performance of Scripture (Campbell 1997:216); it helps to form the church's life after the pattern of Jesus' identity and build up the church (Campbell 1997:217). The character of the preacher clearly becomes important because he/she should develop the virtues, habits, and disciples of non-violence in his/her own life.

Cilliers also points out what the authority of the preacher is, identifying it as depending entirely upon the Biblical text in which God speaks; his/her authority is a broken authority: "Preachers' power is a powerless power" (Cilliers 2004:222). One of examples is the character of incarnation. Jesus as God becomes a human body and stands with human beings. He takes the body in broken and fragmented forms for His church (Campbell & Cilliers 2012:47,159). The little cross also represents his authority as an indication of the total ministry of Jesus. Therefore, the cross looks so weak and powerless, but it signifies great wisdom and power (1 Cor. 1:25). On this point, Muller (quoted by Cilliers 2004:222) explains more clearly:

Preaching wants to serve the encounter between the living God and his living congregation by the proclamation of the living Word. A person cannot bring about or create this encounter, neither by methodology nor by powers of oratory. It remains the fruit of the work of the Holy Spirit. But, a person can and must be subservient to this encounter in preaching. He must do it by thorough exegesis, by wrestling for the correct interpretation, by a zealous search for the perspectives of revelation and by a tireless urge to interpret...but especially also to go and stand in the centre of the encounter. Only those who have truly listened to the Word would be touched, injured, wounded by it...and only those who are wounded by the text are able to preach.

Like Jesus Christ, the preacher should also be a wounded person reading and meditating the Scripture. However, one cannot perceive and communicate Christ's foolish wisdom and weak power to people without the work of the Holy Spirit (Campbell & Cilliers 2012:53).

6.3.4 The Preacher as the Man of the Holy Spirit

One may say that the preacher should be a person of the Holy Spirit.⁷¹ In this sense, Cilliers (2004:191) asks: "How does this relationship between the Spirit and the preacher work?" According to Lee (2003:200), there are two views: "1) the two extreme opinions, which are 'pneumatology without methodology' and 'methodology without pneumatology' and, alternatively, 2) Bohren's 'theonomic reciprocity'." The first is Barth's view: "As ministers we ought to speak of God. We are human, however, so that we cannot speak of God. We ought therefore to recognize both our obligation and our inability and by that very recognition give God the glory" (quoted by Lee 2002:201). Jung (1995:183-184) considers this to be the Barthian dilemma. When one considers God as the wholly other (transcendent), it is impossible for the preacher to preach the word of God. The reason is that the work of the Spirit and that of the preacher, Barth believes, are basically not two basic co-workers, but antipoles (Cilliers 2004:191). In this paradoxical tension, the methodology and creativity of the preacher cannot be utilized, because his/her role is restricted to being an instrument in the hands of the Spirit (Lee 2003:2001).

As an alternative, the latter as Bohren's view is *theonomic reciprocity* (relative independent pneumatology). He does not consider the work of the Spirit and methodology as antipoles, but rather as the aspect of the reciprocal relationship between God and human (Cilliers 2004:191). Bohren (1965:29-30) says:

The Spirit is the way in which God communicates himself to human beings.

71 The reason is that for McKim (1996:127), "The wonder of it all is that God chooses to empower human speech by the Spirit and to use human proclaimers - shabby, sinful, and grubby as we are! - to be purveyors of the proclaimed Word."

Man, the recipient, the vessel, the temple of the Spirit, must not be undervalued. It is not as though man had power over the Spirit, as though he could force the Spirit to be present through some scientific process. But man does have the power to afflict the Spirit, to quench him and drive him away. In this the Spirit shows himself in the form of a servant, shows his lowliness. The freedom of the Spirit consists in his union with man, in his desire to become one with man, so that in the conversation with Nicodemus it is the Spirit, but in the Letter to the Galatians it is Paul, who assists in the process of rebirth.

Additionally, Lee (2003:203) also states:

The word “theonomic reciprocity,” which consists of both “theonomous” and “reciprocity” means that our preaching holds the nature of both in balance. Preaching is “theonomous” in the sense that the relationship between the Holy Spirit and the human agent is initiated and sustained by God.

Thus, homiletically speaking, for Bohren this view stresses the importance of methodology, as the Spirit and methodology need not be in opposition: “God initiates and maintains the relationship between God and human, but also that it is a genuine relationship, in which the human share is an indispensable element” (Cilliers 2004:192). Jung (1995:191) names this “Spirit-overpowering co-relationship” – “between the Holy Spirit and the human agency in preaching [which] may be understood as a reflection of the fundamental relationship between God and His people, that is, the ‘covenantal relationship’.” In the end, for Achtemeier (1981:42), the preacher should be the life of prayer that

In short, prayer is as natural to the preacher who lives from the Word of God as the passionate expression of devotion is to one in love, because living in the Word, we cannot help loving God; and if we love him, we speak with him, pouring out our heart and souls in the undoubted intimacy of lovers.

Accordingly, it has been noted of pulpit masters that they lead lives of continual and constant prayer. In this sense, Cilliers (2004:192) maintains with the work of Bohren, that: “Therefore, it remains a miracle that can still be expressed in prayer, but the human and the feasible also attains a special value.”

In conclusion, the authority of the preacher is not derived only from the call of Jesus Christ, but also from the community of faith. God delegates His authority to the preacher, so that the preacher should be primarily one of the disciples to preach the authentic Word. Thus, the preacher must preach in and with the Holy Spirit for a miracle to happen.

6.4 The congregation: How is the community mutually involved in the preaching?

Finally, as the fourth element of the preaching the congregation should be considered a part of the context for the faithful and authoritative preaching, because for Johnston (1997:56), “the entire listening community lends authority to the preacher when they are addressed in specific by the preached word.” The preacher should take into account both the biblical witness and the congregation in its context in order to determine what constitutes faithful, authoritative preaching at that moment. Quicke (2003:60) maintains that: “Active listening makes preaching authentic, while unheard preaching is a waste of breath.” Thus, for an authentic listening by the hearers, the preacher should take into account the hearer’s role in the preaching. For this reason, this section will focus on the congregation as the essential partner, in Postmodernity, as an ecclesial disciple and established by the Holy Spirit.

6.4.1 The congregation is the essential Partner

In order to comprehend the congregation as a partner in preaching, Cilliers (2004:133) describes who the congregation is, stating:

This demands that preachers view their congregations with new eyes, that they use a theological key if they wish to unlock the congregational secrets. That they theologically judge those who attend the worship service, i.e.

people whom God has been working on for long, people for whom Christ died and was resurrected, people for whom God's grace therefore is enough.

The preachers should regard the congregation those who sit before them, not as religious clients, but rather as gifts of God and partners in homiletics. It means that "since preaching is proclaimed for the congregation, with the congregation as well as to the congregation, the congregation should be an essential partner within the entire sermon process" (Lee 2003:191). When the preachers consider the congregation as the essential partner in preaching, they should firstly realize who the congregation is and then allow them to participate in the whole processes of the sermon.

On the one hand, Cilliers (2004:135) continually asserts the reason for this as follows:

After all, the Spirit was not given only to the preacher, but also to the congregation. The preacher's charisma is good, but the sum total of gifts that the Spirit gives to the congregation, is better. We cannot lose sight of this: preaching is truly a congregational, and thus contextual issue. Therefore, we shall repeatedly have to learn to facilitate the congregational input and feedback regarding preaching, not only because it is theologically important, but also, communication-scientifically, essential.

On the other hand, one should recognize about the community that "they are a community of the baptized, 'a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (1 Peter 2:5)" (Quicke 2003:61). Thus, in order to deliver faithful and authoritative preaching, the preacher should take both the biblical witness and the congregation in its context into account.

6.4.2 The congregation in Postmodernity

Cilliers (2004:22-24) elucidates that the congregation, the third element of preaching, is portrayed neither as fictional nor ideal people, but those who live in a certain time, place and culture; that is, a specific context. Tisdale (1997:xi) also states that the preacher has to consider the culture of his or her parishioners, as follows:

Good preaching not only requires its practitioners to become skilled biblical exegetes. It also requires them to become adept in “exegeting” local congregations and their contexts, so that they can proclaim the gospel in relevant and transformative ways for particular communities of faith.

The cultural and social worlds of congregations are a factor for preachers to regard cautiously, because analyzing culture is an important consideration toward effective preaching. Therefore one needs to ask: “What is the significant culture for contemporary congregations?” According to Grenz (1996:5), the Western world is in the midst of a transition from the modern to the postmodern era. It means that postmodernism⁷² has become a buzzword for describing our contemporary, not only intellectual, social, cultural, but also theological context. (Allen, Blaisdell & Johnston 1997:27; Grenz & Franke 2001:18).

As Cilliers (2004:7,8) mentions in *The Living Voice of the Gospel*, if preachers do not consider the paradigm shift, two problems will occur; firstly, a sermon that is too monotonous to change or even describe the life of the pews in a pluralistic society. Secondly, disregarding the church as the heart of each town or city carries the threat of the community coming to disrespect the preacher as an authoritative voice, preaching being no longer being accepted as obvious and, on the contrary, being questioned, criticized or, at least, ignored. In consequence of the turn of the worldview, the preacher, especially in the Korean pulpit, should consider two aspects of his/her calling:

The one is that the preacher helps the congregation name how the gospel can help create the emerging world, and the other one is that he considers points at which postmodern insights might cause the church to reflect on

72 According to Grenz (1996:11,16), Arnold Toynbee used the word ‘postmodern’ for the first time to refer to the beginning a new historical epoch, marked by the end of Western dominance and the decline of individualism, capitalism, and Christianity. It is in opposition to modernity or the Enlightenment, started in 1972 in St. Louis, Missouri, and normally, the prefix “post” suggests that postmodernism intends to transcend modernism. It began in architecture and later spread to philosophy and literature. Because many authors or speakers have a slightly different understanding of postmodernism, there is no singular definition of postmodernism.

(and reformulate) basic theological convictions concerning God, the gospel, and the nature and purpose of the church and the world (Allen, Blaisdell & Johnston 1997:10).

Cilliers (2004:6-16) criticizes contemporary preaching by highlighting five aspects, the first coming from social science. In all the spheres of society, a paradigm shift occurs from modernism to postmodernism. The critical question is “*Have preachers taken these paradigm shifts into account, or is it ‘business as usual’ on the pulpit?*” (Cilliers 2004:6). It is one of the major responsibilities of the preacher to help the congregation understand how Christian beliefs could be credible. Thus, the preachers try to fill the gap between the prescientific Bible (and Christian dogma) and the modern world (Allen, Blaisdell & Johnston 1997:17).

6.4.3 The congregations as an Ecclesial Disciple

What is the significant notion of preaching in this context? According to Kim (2013:84-93), on the one hand, the postmodern society – the secondary orality ear – needs to redefine the concept of the hearer, because of changing the communicational environment in contemporary homiletics. Furthermore, on the other hand, Jones (2006:70) maintains:

One of the consequences of modernity was an operating assumption that classroom learning could provide most, if not all, a person needed to know to be a Christian...So, new member classes shared information about the church and the denomination, and ‘discipling’ new Christians meant telling them what Christians should believe about important matters of faith...One of the great blessings of the postmodern world is that it has enabled us to move beyond this ‘head tripping’ about faith and recover the importance of practice in forming disciples.

In the postmodern world, the practice of forming disciples is an essential duty for the church today, given that “book learning, classroom teaching and dynamic preaching isn’t enough for the changed life of a Christian” (Jones 2006:76). Thus, in this sense,

not only preachers, but also hearers should be disciples of Jesus Christ in the Christian community (Kim 2013:89). Jones (2006:76) continually states that “practice - the living out of faith in disciplined ways - may not make perfect, but it is essential.”⁷³

In the homiletical area, Campbell (1997:244) agrees with Frei’s work that

...one comes to know – and experience – the identity of Jesus Christ through the practice of discipleship. Similarly, the gospel is rightly preached and heard only where such discipleship is present.

There is a close relation between Christian discipleship and the right hearing of the Word. In order to establish the communal Church, the ecclesial discipline should be emphasized as a mark of the church along with the Word and sacraments (Campbell 1997:245). Thus, preaching does not become the duty of the preacher in a hierarchical fashion, but the practice of the entire community through training to receive both admonition and forgiveness (Campbell 1997:248). In the end, both the preacher and congregation as the disciples of Jesus should be called to follow the pattern of the life of Jesus’ narrative identity at a distance (Campbell 1997:212,216; cf. also Kim 2013:86).

What does it mean then to follow Jesus Christ? Carroll (1991:81) states: “The challenge to the church and its leaders in every generation is to discover in the shape of that primary embodiment – Jesus’ ministry, death, and resurrection – a praxis that is faithful to Jesus’ identity in ever-changing circumstances.” As the body of Christ, the church should continually shape its practice. Thus, in order to follow Jesus Christ, the communal church should provide meaning, belonging, and empowerment to their members (Carroll 1991:83-86).⁷⁴ The ordained leaders should be interpreters of

73 In order to set up the forming of disciples, Jones (2006:65) emphasizes the community basis and the Spirit’s presence, because it is the community that carries the gospel story into the present so that it can be made real in the lives of disciples, and offers the experience of deepening, equipping, and ministering that form disciples when the Spirit presents in the community.

74 As a result of these goals, Carroll also points out the roles of pastor as a community leader: “1) First, there is the clergy’s function as interpreter of meaning. Much of what a pastor does in specific pastoral roles – preaching, designing and leading the liturgy, teaching, counseling, and organizational leadership – is aimed at assisting the congregation and its members to reflect on and interpret their life, individually and corporately, in light of God’s purposes in Jesus Christ”

meaning, community builders, and supporters of public ministry. For this, the Spirit convenes a congregation to hear the word of God.

6.4.4 The congregation established by the Holy Spirit

For the meaningful, belonging, and empowering community, one should also consider the relationship between the preaching and the Holy Spirit, because, according to Forbes (1989:19), “the preaching event is an aspect of the broader work of the spirit to nurture, empower, and guide the church in order that it may serve the kingdom of God in the power of the Spirit.” So not only is the sermon not merely a speech, but “without the Holy Spirit and his creative and recreative activity there can be words, or essays, or the reading of papers, but there be no preaching” (Miller 1996:28). Thus, for building up the operative community, the preacher should comprehend that “the Spirit utilizes the Church and her missionaries as His agents” in the task of proclaiming the Gospel (Søgaard 1986:70).

At present, various communities neglect the Spirit as the vital source of strength and guidance for the life of the church. Forbes (1989:22) points out the reason for this neglect in the following manner:

Let us consider some of the reasons why preachers often feel the need to avoid Holy Spirit language and why many steer clear of claiming the Spirit as the power at the heart of their preaching. In our secular, post modern age, we risk appearing unsophisticated if there is too much talk about a spiritual dimension of reality, or if we make too much space for the presence and activity of the Spirit in our day-to-day experience.

For such reasons the Holy Spirit often seems so absent that much contemporary

(1991:99-100). “2) This requires a second leadership task: community formation, helping to shape the congregation as a community of belonging. More specifically, it is to help shape it in ways that embody its identity as the body of Christ” (1991:104). “3) The third pastoral task reflects the role of the church as a community of empowerment. The aim is empowering members, individually and collectively, to live as the people of God in the world. A somewhat more awkward way of describing it is as managing the interface between the church’s gathered and scattered life” (1991:108).

preaching has become binitarian. Moreover, Quicke (2003:40) reminds preachers today of the old saying: “Uction speaks of the seal of God, the not in word only but also in power reality of authentic divine-human encounter – the spiritual vitality that is often missing.”

Thus against resistance, Forbes (1989:11) believes that “if a greatly improved quality of preaching is to be experienced in our time, it will stem from the renewing power and presence of the Holy Spirit.”⁷⁵ In *360 Degree Preaching*, Quicke (2003:40) emphasizes that the Holy Spirit is identified particularly with the anointing of preachers and the conviction of listeners in the Persons of the Trinity. Consequently, Forbes (1989:19) claims that “the preacher makes a statement about the Holy Spirit just by entering the pulpit...The preaching event itself...is a living, breathing, flesh-and-blood expression of the theology of the Holy Spirit.” Ritschl (1960:31-32) clarifies as follows:

Preaching, as an important part of the life of the Church can therefore be called a proprium of the Holy Spirit...It is God himself who acts through the Holy Spirit in Christ, who wants to make Himself known by the preaching of the sermon.

It seems that even though words have innate energy, their spiritual efficacy to transform lives resides in the Spirit’s power (Quicke 2003:58). Thus, the Holy Spirit is specifically associated with preaching power. Furthermore, the spirit is vital for *all* aspects of preaching, not just in sermon delivery, but also in the revealing, preaching, listening, and living thereof.

Accordingly, in order for the congregation to be an ecclesial disciple, preachers should not neglect the claim of Quicke, that “the Paraclete, therefore, comes to disciples to dwell within them (John 14:16), to teach them (14:26), to guide them (16:13), and to

⁷⁵ In detail, Forbes (1989:82) points out the three actions of the Holy Spirit: “It is the task of the Spirit to convene the community of those who are being made ready. It is the work of the Spirit to lead us in the moment of proclamation, to guide us even beyond our own inclination. It is the Spirit at work, enabling preachers to do their part, but at the same time, connecting with what’s happening within the listeners.”

remind them of all that Jesus said (16:26). With regard to the world, the Paraclete puts it on trial (16:8) with a strong sense of advocacy” (Quicke 2003:60). In the end, as Jesus Christ comes and builds His community as an ecclesial disciple, the preacher today should also know that “in the church’s ministry, the Paraclete is the driving force continuing Christ’s ministry and is particularly ‘called alongside’ preachers” (Quicke 2003:60). The relationship between Christ and the Paraclete is extraordinarily close. Hence, one should remember the old adage: “All Word and no Spirit - we dry up; all Spirit and no Word - we blow up; both Spirit and Word - we grow up” (Quicke 2003:41).

Lastly, in order for authentic preaching, Cilliers (2004:24) points out that the “congregation is neither fictional nor ideal people, but people who belong to a certain time, place and culture.” The preacher should bear in mind that the congregation is not only the essential partner but also an ecclesial disciple in Postmodernity. It is possible that the communal and disciple congregation should be established by the preaching, which is led and guided by the power and miracle of the Holy Spirit.

6.5 Summary and Conclusion

So far one realizes that the interplay between the four essential elements – God, Bible, preacher and audience – creates a living voice through a central act of the Holy Spirit. As these elements constitute preaching itself, when they occur together the preaching becomes faithful and authoritative: “Here, all the basic elements of preaching have been combined in an aesthetical fashion” (Cilliers 2004:22).

1) In terms of God, in preaching He is present and speaks on the pulpit to exercise His power, as His salvific act. More precisely, God presents and speaks through the preaching of the gospel. The reason that God comes to people Himself is to save sinners - that is the Gospel. As God exists as the three persons, the preaching is a Trinitarian event which takes place in each role in the whole process of preaching; the gracious revelation of the Father, Christ’s interceding presence, and the empowering of the Holy Spirit who enabled Scripture to be inspired and now enables it to be interpreted, shared,

and lived out in faith. In spite of God's presence in the preacher's sermon, however, one should not forget the caution that God does not present and speak in a mechanical or automatic sense. In other words, God does not only reveal Himself as the Trinity, but also in an ecclesial practice of prayer. Thus, the preacher must always approach the pulpit with his/her uncertainty and brokenness, but also with the expectation that God will reveal Himself there so that his Mystery deepens. For this, the preacher should humbly bend his/her knee before God.

2) In terms of Gospel, the Christian preacher draws authority from speaking the Gospel. More precisely, Johnston (1997:56) writes: "A better criterion for testing the authority of the preached word rests in its congruence to the witness of Jesus Christ as attested in the Holy Scriptures." For this, the preacher should first know the nature of Scripture itself, which is a multidimensional, human and Godly document with a unique message for the salvation of men. In this way, the Bible is adequate, perfect, and nothing more is needed. Thus, the preacher has to preach the identity and work of Jesus Christ, who is the supreme revelation of God and the witness of the Spirit. As in the sacrament, in the preaching God presents the activity of the Holy Spirit, who serves as the internal minister of the Word and is the agent of this communion, powerfully and truly joining believers to Christ. Hence, the inspired Scripture and the witness of the Holy Spirit must work together, so that one may say that: "(1) our authority is the Holy Spirit speaking in the Scriptures, or, (2) our authority is the Scriptures sealed to us by the Holy Spirit" (Ramm 1957:29) .

3) In terms of the preacher, for faithful and authentic preaching, the preacher must bear in mind the significance of the fact that he/she stands on the pulpit by the calling of God and comes from the community of faith. In this sense, the preacher firstly sets up the true mission - building up the church, and then, he/she takes the right position in place - not standing on a hilltop, far off and high up like a king's herald, but with and in the congregation. Moreover, the preacher is also called to be a disciple who follows Jesus Christ in the world. Striving to fulfill God's coming reign, he/she should preach and work like Jesus did, both in witnessing to and taking a position with His might through the powerless and broken authority. For this, however, the preachers have to recognize

the “theonomous” concept, realizing that the relationship between the Holy Spirit and the human agent is initiated and sustained by God. Thus, the Holy Spirit is the way in which God communicates himself to human beings.

4) In terms of the congregation, one of the foremost tasks for the preacher is to take both the biblical witness and the congregation into account continually. The Bible is the text while the congregation is the context of the preaching. In other words, on the one hand, the preachers should consider the congregation as the essential partner in the preaching, entitled to participate into the whole process of the sermon in view of the priesthood of all Christians. On the other hand, the preacher should attempt to fill the gap between the pre-scientific Bible and the modern world. According to Jones (2006:70,76), people in the postmodern world need to practice the act of forming disciples, which is an essential duty for the church today, because “book learning, classroom teaching and dynamic preaching isn’t enough for the changed life of a Christian.” As the disciples of Jesus, the congregation should be called to follow the pattern of the life of Jesus’ narrative identity at a distance in order to establish the communal church and so provide meaning, belonging, and empowerment to their members. In the end, the three essential duties of the community, also in the task of preaching the Gospel, will be completed by the Spirit, who utilizes the Church and her missionaries as His agents.

Up to now, the researcher has studied the four blending voices in view of the Holy Spirit’s guiding interplay in striving to overcome both *authoritarianism* and *subjectivism* in the authority of preaching. The preaching has been found to need not only the equal voices of God, the Gospel, the preacher, and the congregation, but also the co-relationship between the Holy Spirit and human agency in all aspects, to constitute faithful and authoritative preaching. One may conclude as follows: “We *can* discuss the way in which divine power instills the pulpit with holy authority, and we *can* remind ourselves that humans exercise influential power in the act of preaching” (Allen, Blaisdell & Johnston 1997:57). Subsequently chapter 7 will propose some suggestions as to how the Korean preaching could foster the relationship between the preacher and the hearer in terms of Osmer’s approach of practical theological methodology in step four.

CHAPTER 7 PRACTICAL SUGGESTIONS FOR THE OPERATIVE COMMUNITY IN THE RELATIONSHIP BETWEEN THE PREACHER AND THE HEARER

In order to establish a new understanding of authority, in chapter 6 the researcher studied the four essential elements and their relationship – God, Bible, preacher and congregation – in the guiding and the central act of the Holy Spirit. When the preacher preaches the Word, God Himself expresses His authority through His presence by speaking to save people from their sins, in view of the Trinitarian event. Secondly, in terms of Gospel, the Christian preacher's authority is supported by proclaiming the Gospel, which witnesses about the identity and work of Jesus Christ, the supreme revelation of God and the witness of the Spirit. The third element of authority in preaching is the preacher. For faithful and authentic preaching, he should firstly be a disciple of Jesus Christ and also a humble person with a broken heart, ready to be an agent and communicator of the Holy Spirit. In the last place, like the preacher should be a disciple of Jesus, the congregation also should follow the way of the life of Jesus Christ at a distance.

Thus the four blending voices guided by the Holy Spirit's interplay does not only avoid *authoritarianism* and *subjectivism* in the authority of the preaching, but also make sure that they are all equal in all aspects to constitute faithful and authoritative preaching. As the step of the pragmatic task, in this chapter, the researcher will therefore suggests that firstly, the Korean pulpit preaches to the operative community homiletically, secondly, preaches the doctrine of the priesthood of all believers theologically, thirdly, preaches the idea of Jesus Christ theo-rhetorically, and lastly, preaches the power of God (Jesus Christ). Consequently, this chapter is considers the issue, "How does the preacher use the community-based authority and power?"

7.1 Preaching to the Operative Community

Recently, in seeking an alternative homiletical direction, Kim (2009) proposed a

practical and theological interpretation for the situation of Korean church and pulpit applying four core tasks put forward by Richard Osmer. Kim considers the Korean church to be in a transition toward an entirely different situation, being confronted with a stream of anti-Christian propaganda and a decline in church growth. In the preaching ministry, he (Kim 2009:265) therefore proposes the theological insight and applies Campbell's frame of a turning point in proclamation for the Korean church, because he believes the theories will provide a very helpful analogy for the preaching ministry in the contemporary Korean church.

Towards this end, a cultural-linguistic approach designed by Knowles (2010:49), has emerged out of a growing dissatisfaction with the usual ways of thinking about those norms of communal belief and action, which are generally spoken of as doctrines or dogmas of churches. As seen in chapter 3, the Korean preaching has emphasized the cognitive dimensions of religion, so that it always tries to send an informative proposition or truth to the hearer. In order to transfer the truth, the Korean pulpit considers the preacher as the one with authority, and then naturally produces preacher-centered preaching, which does not consider the hearer as the co-worker. Moreover, the pulpit puts the authority on the preacher alone. The narrative preaching in Korea, the expressive-experiential model, for Lindbeck, was suggested as an alternative homiletic. The main purpose of the narrative preaching is to evoke the experience of the hearer during the preaching event. Through a typical misunderstanding of the doctrine of the priesthood of all believers, however, Craddock insists upon individualism and conclusively falls into theological relationalism because of placing the authority on the hearer.

7.1.1 Turning from the traditional through the narrative to community-based theology and homiletics

According to Lindbeck (1984:18), the cultural-linguistic model posits that the most prominent function of church doctrines in this perspective is their use, not as expressive symbols or as truth claims, but as communally authoritative rules of discourse, attitude, and action (cf. also Knowles 2010:55). What is then the prominent contribution of the

model in terms of theology and homiletic? It is closely related to the purpose of preaching. As seen in 4.5.3, in the light of Hans Frei's work Campbell (1997:221) indicates the communal orientation and tendency in preaching. Thus, the preacher's task and the purpose of preaching should be to build up the communal church. As an eschatological community the church forms the identity of Christ, and continually acts in the world as Jesus would (Campbell 1997:226).

Korean preaching in the last 120 years has not bridged the gap between the preacher and the hearer, owing to the hierarchical understanding of authority. According to McClure (1995:32), this gap causes two problems in the relationship. On the one hand, the congregation is placed in a position of dependence and submission, and on the other hand, the relationships are built on emulation, obligation, and obedience. In this view, the preacher and the hearer could not embody a continuous face-to-face relationship. Thus, the purpose of the preaching should be the interaction with the operative community (McClure 1995:12,20-25,50-51; Campbell 1997:221-231; Rose 1997:4,121-122). In conversational preaching, Rose sharply criticizes the gap – the separation and distance – of the old homiletics. She is convinced that the task of preaching is not only for the preacher, but also for the community. Thus, she defines the purpose of preaching as becoming the church, the community of faith, which is refocused and fostered by the central conversation around the preaching of the Word. On this point, as examined in 4.4.1, the preaching is rooted in mutuality, equality, connectedness, and intimacy. Moreover, not only the preaching but also the worship service practice community of faith, or celebrate community of salvation, or equip the community for their task in the world (Cilliers 2004:40).

7.1.2 Turning from private to public theology and homiletics

According to McClure (1995:16), worship and preaching have become attempts to recreate the private sphere in the present. Especially narrative preaching focuses on the individual hearer. Each hearer concludes his or her own inference. In Lee's (2013:35) opinion, Korean preaching is corrupted by not having originated from the preaching theology of one specific preacher, but rather from the individualistic and consumptive

sermon that concentrates on psychological consolation. The individualistic preaching in the Korean church does not build up the community, which takes part in the missional ministry for the unbelievers and secular society. Thus, Lee (2013:72) also suggests: “In order to overcome the privatization of preaching in the Korean Churches, preachers need to apply liminality and *communitas* theory introduced by Victor Turner into the community-oriented preaching strategy.” When Kim (2009:278) studies the works of Campbell in terms of theology and homiletics for the Korean church, he asserts emphatically that the Korean church should overcome the structural differentiation and privatization of religion which she has practiced, in favour of a public theology and practice.⁷⁶ He explains the reason for this (2009:278): while it attends to God’s praxis for the society, it also shares in the public responsibility of the church and Christian in the world.

In this regard, the Korean church needs to pay attention to the five propositions of McClure, regarding public theologies, to overcome the tendency of the individualism, by forming deeper alliances of spirituality between the community of faith and the world in which we live. One can summarize McClure’s (1995:17-19) homiletical suggestion as follows:

Firstly, the preaching should reconnect the private realm and the public realm. What is the goal of the ministry of public theologians? The church should invite the strangers, and let them belong to the local community. The preaching and teaching of the church should also try to encounter those who are living cloistered lives with the Word of God within the church and just beyond the walls of the church building. In order to connect to the private realm and the public realm, the pulpit should interpret the Word of God not

76 According to Palmer (1991:35), the word “public” refers to all of the people in a society, without distinction or qualification. Palmer (1991:56) explains why the Christian pays attention to the public experience: “If we deprive ourselves of public experience, we deny ourselves a unique and compelling form of spiritual growth, a unique and compelling sort of communication with God.” Thus, in order to be a bridge between strangers, Bellah (quoted by Palmer 1991:67) maintains that the Christian should recover the ancient sense of the hospitality, which the church of today has lost: “We forget that properly hospitality has to do with unrecognizable strangers rather than with kith and kin...ancient hospitality is firstly and primarily a bond between utter strangers.”

in a fixed form, but sometimes in unique, strange and at times, bizarre ones. Thus, the Word of God becomes the living word for real people (who are in reality more different than they are alike), and strives to discern and express their solidarity in Christ.

Secondly, we must cultivate a sense in our worship and preaching that our proclamation of the redemptive work of Christ is in continuity with the creative Word of God, the Word that created and breathed life into the world. This suggestion lets preachers rethink the purpose and the subject of preaching. The first should be a redemptive ministry in Christ. The latter is not selective people in community, but also the stranger who is out of community. In order to reach it, on the one hand, homiletical imaginations must reach to the depths of both the inner life and the public life. On the other hand, the focus of preaching must move from the center of the Christian community to its margins, from the pastor's study to the sanctuary door. In the end, preaching should continually struggle to discern what the redemptive power of the Christian story is in this world and in this history.

Thirdly, we must allow the Word of God in preaching to critique many aspects of the culture of privatism in which we live. The church in this world is an alternative community. However, it does not mean a sectarian cult that shares no common humanity with other people, but should be an initiated drive to transfer the secular and private world. The church cannot only criticize the world that is stained by individualism, but also show the new way for the world, because the church has the theological and ethical distinctiveness of the Christian community as a truly public, universal, and non-sectarian community, and works against all attempts to domesticate both God and Christian religious experience. In order to accomplish it, theologically, we must demonstrate continuously the deep, transformative relationship between the historic symbols of the Christian faith and the realities of our public life. Homiletically, preachers must show how Christian symbols reach out and encompass not only the community of the

baptized, but also all of those who breathe the same air that we breathe.

Finally, we must preach in such a way that the church becomes a community of both ecclesial and public memory. The Christian worship always opens to both the people of God and the strangers, because worship is not a human device, but a gift from God of God's unfathomable self. God is also the Lord outside of the church and community. It means that the Spirit of God is continually working for redemption and creation with the Word in the world. Preachers today should keep in mind that not only should our preaching remember and celebrate the history of the church and of a particular congregation, but we must also especially remember the things that the culture and church of privatism tend to forget. Then preaching that should overcome sectarianism and nationalism shall fill the strangers with the need and hope in the prophetic proclamation.

In this sense, Korean preaching is in need of integrative power, power with others, as examined in 4.1.2. The Korean pulpit has restricted the preaching to the private area. In the last 120 years, the preacher has dominated the place of the pulpit with hierarchical authority, so that preaching failed to create new communities of commitment and hope without crossing boundaries and connecting people (McClure 1995:13). In this sense, Jesus, Campbell and Cilliers (2012:105-109) maintain, is a thoroughly liminal figure who crosses boundaries, breaks taboos, and disrupts the conventions of both society and religion.

In order to empower others in preaching, one can take special note of Palmer, who indicates: "Public theologians assert that the central task of the church's ministry is to 'resist the gravitational pull of privatization' and to re-connect the gospel message with the public realm" (McClure 1995:13). What is then the major tool to establish the public life? Palmer (1991:90) believes that while preaching and teaching are the main tools of Christian mission, so that the preacher preaches about public life, which is a way of "doing something", this challenge is simultaneously "capable of moving people not only toward new ways of viewing the world, but also toward new ways of being and

acting in it.” In this sense, the task of preaching according to the framework of the community-based theory suggests that building up the church is the central function of preaching. Therefore, in order to establish face-to-face relationships, the Korean pulpit should base its purpose not on sending the truth to a hearer, and solving a hearer’s private problems, but to build up the communal church (cf. also Campbell 1997:96-97; Kim 2009:288-289; Lee 2013:58-64).

7.2. Preaching the Doctrine of the Priesthood of All Believers

Theologically, as examined in 2.1, the Korean preachers have had a closed system in the preaching event. They have kept the preacher-centered preaching, relationships and rhetoric. Ignoring the participative role of the congregation, as described in 4.5.4, the Korean preaching has neglected to interpret appropriately the doctrine of “the priesthood of all believers”, and has also failed to apply its homiletical insights to the pulpit (McClure 1995:22; Campbell 1997:133; Rose 1997:4,93-94). In medieval Catholicism, there was a fundamental distinction between the “spiritual estate” (the clergy, whether they were priests, bishops, or popes) and the “temporal estate” (laity, everyone else) (McGrath 1994:35). According to Adams (2009:50), the Korean preaching is still being influenced by the dialogical relationship between the Confucian and shamanistic traditions in the issue regarding the authority of the pastor. Thus, as seen in 2.1.1, the preacher is like the figure of the father and is still the most powerful person in the community, which means that there is a distinction between him and the congregation in the Korean church.

Luther, however, declares this distinction to be unjustified. According to McGrath (1994:34-35), Luther lays his foundation for such criticism on the grounds of the priesthood of all believers as follows:

Every Christian was a priest on account of his or her baptism. There was no fundamental difference in status between the ministers of the gospel, by whatever might choose to be known, and the ordinary believer...Luther’s fundamental principle is that all Christians share the same priestly status

(Stand) on account of their baptism; they may, however, exercise different functions (Amt) within the community of faith, reflecting their individual God-given gifts and abilities.

For Luther, the Reformation spirituality places high recognition on the priesthood and vocation of all Christian believers. Furthermore, one sees the doctrine of the priesthood of all believers and their roles playing an essential part in Reformation thinking. Thus McGrath, drawing on the work of Luther, points out that the difference between the priest and the laity is purely one of office and function, not status (McGrath 1999:205-206). In this sense, one can say that the priest and laity have an equal relationship and the preacher and the hearer as well.

7.2.1 Applying the Priesthood of All Believers into Homiletics

As indicated in chapter 4, each homiletician also re-emphasizes the doctrine of the priesthood for the foundation of their new proposed homiletics. For example, for Rose (1997:94), preachers should preach in terms of a non-hierarchical understanding of the church and she therefore suggests conversational preaching, which practices the priesthood of all believers in the preaching event. For McClure (1995:22), collaborative preaching also exercises the doctrine of the priesthood of all believers in the roundtable conversation. Thus, one should study this doctrine in more detail from a homiletical perspective.

Firstly, in terms of the leadership of the congregation, McClure (1995:21) points out that the community, including the leader and the followers, should determine the community mission and the decision-making together. As a practical part of the nutritive power of preaching, the preacher should give the congregation a role in the process of the sermon. Preaching speaks of the Word of God. To be a communal word, “the Word of God should be discerned by the community rather than by individuals” (McClure 1995:21). Consequently, McClure (1995:22) asserts that the participation of the congregation in preaching will start with the faith that “*all members of the community have an interpretive and proclamatory vocation*” as concluded in 4.5.4. For McClure this notion originates from a critical concept of the Reformation – the priesthood of all

believers, and he continually extends this idea into his homiletics.

In collaboration preaching the preacher does not decide about the Word of God by himself, but he immerses himself in the process of dialogue with the community (McClure 1995:23). McClure maintains the two heritages with the doctrine in preaching; on the one hand, “the gospel of Jesus Christ presents us with new possibilities for meaning, life, and mission each day as the community changes, expands, and includes more diversity in its interpretive procedures” (McClure 1995:24). In excluding the congregation from interpreting the Word, preaching loses its reality. On the other hand, however, collaborative proclamation renders the word of God to an incarnate and real Word, which is related more directly to the actual life situation of both the congregation and individual (McClure 1995:25).

How does Rose understand and include the doctrine of the priesthood of all believers in her conversational preaching? She criticizes the gap between the preacher and the congregation that the old homiletics preserved. For this separation, the preacher is placed in the lonely and isolated place, and the congregation is also blocked from attending the preaching process. However, as seen in 4.1.1, preacher and hearer, minister and congregation, should participate in the process of the preaching, allowing it to become their joint task. Thus on the view of Ritschl, Rose (1997:94) maintains that “this understanding of preaching implies a nonhierarchical understanding of the church that is grounded in the priesthood of all believers and in life lived in partnership under the Word.” This is to practice the priesthood of all believers in preaching. Therefore, the responsibility of preaching belongs to all the worshipers, all of whom have gifts for “mutual edification” (Rose 1997:94). In this sense, she stresses the five principal characteristics: communal, non-hierarchical, personal, inclusive, and scriptural (Rose 1997:121).

7.2.2 Accepting the True meaning of the Priesthood of All believers

Labouring under a misconception, Craddock (1986:67) applies the doctrine to emphasize the individualism inherent in his method: “it gives each individual hearer the

‘right’ to draw his or her own conclusions” as concluded in 2.3. However, Campbell (1997:67) criticizes Craddock’s understanding with the work of Brown, showing that the doctrine does not imply that each person can serve as his or her own priest, but that every person is a priest to every other person. This misunderstanding ensnares Craddock into theological relationalism concerning the authority of preaching.

What is then the correct understanding of the doctrine in Brown’s opinion? Before discussing the matter, it should first be noted that there are two potential distortions in the meaning: “The first of these occurs when grace is institutionalized” (Brown 1961:94) and the another is that “rather than being institutionalized, grace is individualized” (Brown 1961:94). In the latter case it would mean ceasing to preach the grace of our Lord Jesus Christ, and allowing it to dissipate into emotional content of a vague or a vivid religious experience (Brown 1961:94). In order for a proper understanding, Brown studies the meaning of the word, “priest”, which he defines as an intermediate between God and man. Thus, the priest is not only God’s representative to man, but also man’s reprehensive to God (Brown 1961:94). His main duty is to understand God’s Word and the offering of sacrifice.

In the New Testament, however, for Brown, all the functions of the Old Testament priesthood devolve on Jesus Christ, because “*Jesus is the great high-priest*” (Brown 1961:96). Jesus has restored the right relationship between God and man. In this sense, all believers share in his priesthood when baptized so that the Christian community is a royal priesthood. Thus Brown (1961:96) asserts: “They participate in Christ’s ministry and priesthood by serving him and by joining their sacrifices with his. They continue his high-priestly work by offering themselves to God and to their fellow men.” In other words: “Everyone who is baptized is baptized into this ministry” (Brown 1961:96). What is then the right understanding of the next idea? Brown (1961:97) corrects the possible misunderstanding, as follows:

The phrase does not mean that “every man is his own priest.” It means the opposite: “every man is priest to every other man.” It does not imply individuality. It necessitates community. Christians are to offer themselves

to one another, to pray for one another, to sacrifice themselves on behalf of one another, so that through them all, the high-priesthood of Jesus Christ may be more effectually communicated to them all.

As royal priests, all Christians should practice their priesthood for other people to evoke and foster the faith. In the last instance, Brown explains where this doctrine is exercised: “To talk about the priesthood of all believers means to talk about the church” (1961:98). Continually, he (Brown 1961:98-102) provides the five reasons why the doctrine should be practiced in the basis of the church, which can be summarized as follows:

1. The church is Christ’s church. The church is the “body” of Christ – the means through which he continues to do his work on earth.
2. The church exists where the Word of God is truly preached and the sacraments are rightly administered.
3. The church is a community of sinners. There is no way of avoiding this conclusion, and every branch of Christendom makes some acknowledgment of the fact.
4. The church is one, holy, catholic, and apostolic.
5. The church has a visible structure.

In this regard, Ritschl (1960:122-123) also points out the misapprehension of the priesthood of all believers. He asks the question: “What is a priest without his partner?” He (Ritschl 1960:122) answers as follows:

There cannot be a Christian without a brother. There can be no edification, or up-building, without the corporate ministry, where one brother with his charisma is the other brother’s priest. Nor must we think only of this priesthood of all believers in terms of an internal relation between believers.

The priesthood of all believers, therefore, is the corporate ministry of brother to brother, as well as the ministry of proclamation and service to the unbelievers. This does not mean that everyone is a pastor or a preacher, but it does mean that all have received the *charismata* of the members of the body (Ritschl 1960:123). Ritschl (1960:123) highlights the importance of ministry:

No church member is free of the responsibility of proclamation, and no minister is free to claim that he alone bears this responsibility. The Church cannot delegate the work of proclamation to some of its members, for the Church can only recognize that its whole work is a mission to the world, and that this mission is performed by all members with their *charismata*.

In the end, each of the three homileticians take the doctrine of the priesthood of all believers as the foundation of their proposed theory in homiletics. Even though there are the two groups, the clergy and the laity, in the church, one should understand that on the one hand, these are not two different ministries, but two forms of the same ministry, and on the other hand, “the ministry of Word and sacrament is not a ‘higher’ ministry than the ministry of the laity, it is simply another form of the church’s total ministry” (Brown 1961:104) – because all believers received the same Spirit, but different gifts are dispensed for some varieties of service, as follows:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone. To each is given the manifestation of the Spirit for the common good (1 Cor. 12:4-7).

7.3 Preaching the Identity of Jesus Christ

According to Kim and Rhee (1999:268; 2008:291), as examined in 2.3, the rhetoric of the Korean pulpit, instead of interactive persuasion, is assertion and defense, which can easily become coercive, especially when it is wielded by judgmental personalities. The Korean preaching purposes to send the truth of the Bible to the hearers. Thus, the pulpit speaks with, as Robinson (1980:180-182) suggests, a clear outline, short sentences and structures and simple words. Moreover, argumentative and imperative forms of speech are used, rather than rational and indicative (Oh 2004:83). Hence rhetorically, there is no interactive persuasion in the Korean pulpit as concluded in 2.3. As a reactionary rhetoric against the deductive style, Craddock suggests that inductive preaching ensued, originating from the study of the narrative in the Gospel. In this sermon form, as seen in

2.3, the hearer can shape an experience that the preacher had, and involve the sequential elements of a plot for self-persuasion. Craddock and Lowry highlight the hearer experiences the Word of God through the form of the plot-centered approach, which they develop.

7.3.1 Theo-Rhetorical: Turning from the homiletical form to the identity of Jesus Christ

According to Campbell (1997:96), the rhetorical goal of preaching is found not in the skill to amuse the hearer, but in the original purpose of the gospel narratives, to emphasize the character of Jesus. Thus, in order for there to be interactive persuasion between the preacher and the hearer, in communication theology, as stated in 1.3, the rhetorical focus should be on the character of Jesus more than the homiletic skill or technique to amuse an individual audience (Campbell 1997:171; Lose 2003:113). In this world, constructing the church as the community of Jesus can be accomplished and sustained only by preaching Jesus. Resner (1999:129) also affirms that in order for the new community that God has created to be sustained, the preacher preaches the subject in terms of the cross-event-proclaimed, and the delivery of the word of the cross. When Choi (2010:193-202) examines the tendency of a Post-New Homiletic, he points out that one of the features is to shift the main topic of contemporary homiletics from rhetoric to theology, and from effectiveness to authenticity of preaching. He names this shift “theo-rhetoric”, in that it brings the rhetorical form of the sermon to theology itself (2010:194).⁷⁷

Campbell (1997:244) writes about interactive persuasion: “For Frei, one comes to know – and *experience* – the identity of Jesus Christ through the practice of discipleship. Similarly, the gospel is rightly preached and heard only where such discipleship is present.” Christian discipleship helps the hearers to hear the word correctly, but discipleship has been ignored as an essential communal practice: “They have overlooked not only the political nature of Christian preaching, but also the importance

77 Choi (2010:193-202) points towards Rose’s “collaborative preaching”, McClure’s “roundtable preaching”, and Campbell’s “Christological Narrative preaching”, and so on, in order to indicate the tendency of the Post-New Homiletics and the examples of “theo-rhetoric”.

of a disciplined community for a ‘new hearing’ of the Word” (Campbell 1997:145). In this sense, Jesus is not a model preacher, but rather preached by the preachers in order to provide the pattern for the life of discipleship. Thus, in light of Jesus’ identity, Campbell (1997:212) maintains that the form of storytelling or narrative artistry in the preaching seems to be at best, simplistic, and at worst, ridiculous.

7.3.2 Preaching: Providing meaning, belonging, and empowerment

As seen in 6.4.3, Carroll lists three elements to answer the question: “What does it mean to follow Jesus Christ?” According to Mechem (1972:79), it is related to how the preacher and leader use his authority within and for his community. Mechem (1972:79) maintains: “He chose to exercise his authority in the way he loved, the way he forgave, in the way he encouraged and supported people, in the way he allowed himself to be taken by the police, humiliated, embarrassed, degraded, and finally killed,” thereby outlining the way of Jesus Christ in this world. For this, preachers should provide meaning, belonging, and empowerment to their members in terms of Jesus’ ministry, death and resurrection (Carroll 1991:83-86).

In other words, it is more dynamic and suggests the church’s becoming, as well as its present being, as the body of Christ. Thus, if the preacher wishes to reconceive or reclaim his or her authority for leadership in the church, it would be useful to present a three-fold description of the leader’s task (Carroll 1991:97-99).

More specifically, as a community of meaning, like Jesus Christ, the church calls all people into a new and liberating relationship with God. Thus, Carroll (1991:99-100) maintains:

Much of what a pastor does in specific pastoral roles – preaching, designing and leading the liturgy, teaching, counseling, and organizational leadership – is aimed at assisting the congregation and its members to reflect on and interpret their life, individually and corporately, in light of God’s purposes in Jesus Christ.

Thus, the preacher needs to preach in such a way that the congregation can reflect on these experiences, frame them in terms of the gospel and explore responses to them in ways that express their Christian identity (Carroll 1991:100).

Secondly, the church should also show acceptance, care, and support to those people who belong to the community. The community should provide nurturing for members in the virtues of Christian life. For this, Carroll (1991:104) maintains that “the church bears witness to the meaning of justice and reconciliation as marks of God’s coming reign that is both present now and yet to come.” On this point, the preacher works to form and sustain the relationships and structures of the gathered community and help it maintain its identity as the body of Christ (Carroll 1991:105). Simultaneously in the community formation role the pastor acts as “a celebrant of the sacraments, incorporating individuals into the family of God in baptism, bringing people together around the table in the Eucharist” (Carroll 1991:106), because “their rituals, especially baptism and Eucharist, [provide] powerful, mostly nonverbal symbols of participation in a new reality and a new community” (Carroll 1991:106).⁷⁸

Lastly, as the body of Christ the church has the ministry to empower his followers to share His ministry, to be witnesses to these new relationships with God until the ends of the earth. It should equip members, individually and collectively, to live as the people of God in the world (Carroll 1991:108). Therefore, the preacher helps the community to do the work of Jesus Christ and to be the disciples of Jesus Christ, as follows:

As we are helped to give meaning to our experiences in terms of the Christian story and vision, as we are supported and nurtured in the common life of the church, we are also empowered, corporately and individually, to participate in the continuing ministry of Jesus in the daily rounds of our

78 Carroll (1991:106-107) explains this community further: “These sacraments continue to be central nondiscursive means for shaping Christian identity: baptism as the event that incorporates us into God’s family and gives us our vocation to ministry as God’s people; Eucharist as the continuing renewal of communion with Christ and one another in God’s family and reminder that our Christian identity is expressed in a servant ministry of life broken and poured out for others. These and other liturgical actions are central to the clergy’s role in community formation.”

lives – work, play, family life, community, nation, globe...The church is not only a community where one experiences meaning and belonging, it is also a community where participants are empowered to engage in ministry (Carroll 1991:86).

Thus, the church was given the gift and resources so that she should continue Jesus' ministry "to the ends of the earth". Carroll (1991:83) concludes that:

Yet these three functional categories take on a particular shape in the life of the church insofar as the church participates in Jesus' story. That is, his story defines the meaning that the church provides. It gives shape to a church's structures of belonging in which members participate. And it is his spirit that empowers and directs the church's members in their ministries.

As the ordained leaders, the preachers should be interpreters of meaning, community builders, and supporters of public ministry. Regarding this aspect, it is the Spirit who convenes a congregation to hear the word of God. As seen in 6.4.4, in terms of the relationship between the preaching and the Holy Spirit, Forbes (1989:19) emphasizes the role of the Spirit and maintains that "the preaching event is an aspect of the broader work of the spirit to nurture, empower, and guide the church in order that it may serve the kingdom of God in the power of the Spirit." Hence, the Spirit shall form and reform the Korean church in the liminal space as the Body of Christ (cf. Campbell & Cilliers 2012:43-45;163-167).

7.4 Preaching the power of God (Jesus Christ)

Lastly, as examined in Chapter 3.1, the authority of preaching in the Korean pulpit was distorted by two elements: Korean religious traditions, which include Neo-Confucianism and Shamanism, and the American missionaries and homileticians. Shamanism and Neo-Confucianism overemphasized the authority of the preacher, and also distorted the definition of authority as a social, instead of a theological concept, while the American missionaries influenced the Korean church in aspects such as theology, liturgy, confession and so forth, and especially, established the Biblical

fundamentalism and traditional preaching style in homiletics. Thus, in the relationship between the preacher and the hearer Confucianism influenced the vertical or hierarchical relationship (Lee 1997:36). According to Shamanism, just as the power and authority of shamans come from their tutorial god or tutorial spirit, the preacher does not obtain power through a living relationship with the people, his congregation (Lee 1997:102), but appeal for their authority to the Spirit only.

The important thing, according to Bloesch (1992:185), is that authority has two aspects; sociologically, it is a binding force which directs us. Theologically however it is a liberating power, and sets us free for creative service. Given that Korean preachers are prejudiced by Shamanism and Neo-Confucianism, as examined in Chapter 3.1.1, they are authoritarians who exercise their power and the hierarchical order of “God, the Bible, preacher and congregation” in the church (Lee 1997:92-95). In this sense, it seems that regarding the two different origins of authority, the Korean pulpit has lost the theological sense of authority, and moreover, the Korean preacher has stressed the sociological implication of authority in the preaching event. The elevated pulpit has simply invested the right or power in an institution or in a person to constrict more than to liberate, and to regulate more than to renew (Bloesch 1992:185). Hence, in order to understand legitimate power, one needs to re-examine firstly, the relationship between authority and power, secondly, power itself, and finally, how the preacher and leader exercise the power in relation to Jesus Christ.

7.4.1 The Relation between Authority and Power

In his book, *A Theology of Word & Spirit*, Bloesch (1992:185) defines authority in terms of both linguistic and biblical senses, that is; “Authority comes from the Greek *exousia*, meaning ‘right’ or ‘power’ (cf. Mt 7:29; 8:9; 21:23-27; 28:18; Jn 5:27; Acts 1:7; 9:14; Rom 13:1; Rev 12:10). And it means the power and right to determine what is true or valid.” Although difficult to define, Ramm (1957:10) also writes that: “Authority itself means *that right or power to command action or compliance, or to determine belief or custom, expecting obedience from those under authority, and in turn giving responsible account for the claim to right or power.*” In these normative definitions for authority,

one may see that on the one hand, it does not allow any space for tyranny, because “Authority is no enemy of community, as we sometimes suppose. Rather, its enemies are tyranny, which coerces obedience with legitimacy, various forms of authoritarianism, which abuse authority to him or herself” (Carroll 1991:35). On the other hand, it also emphasizes how one works out power. In the *Encyclopedia of Philosophy*, Benn thus also (1972:215) simply defines authority as “legitimate power.”⁷⁹

In the relation between authority and power, the concepts are sometimes contrasted, and at other times used interchangeably. Carroll (1991:36) maintains that:

Power is a resource that enables individuals or groups to achieve their purposes, with or without the consent of others who are affected by its use. When a leader uses power to get her or his way without the consent of those affected, the leader is using force or coercion. In contrast, authority is legitimate power.

The key distinction is, Benn (1972:215) remarks, that authority is exercised only over those who agree to it, but power has a coercive quality. When a congregation usually agrees with their leader, they submit themselves to the directive of an authoritative person, because of consistence with the core values, beliefs, and purpose of the group (Carroll 1991:36).

Thus, McClure suggests the integrative power, *power with congregation*, and also nutritive power, *power for the congregation*. In order to have legitimate power, viz. authority, the preacher and leader should use power in ways which a congregation or other church body recognizes as legitimate, as consonant with and contributing to the

⁷⁹ According to McCroskey (quoted by Lovejoy 1990:23), there are five types of power namely: “Coercive power arises from the receivers’ perception that the sender can punish those who fail to conform. Legitimate power is assigned power, power that is perceived to be an extension of the power of someone who has a right to make demands. Reward power draws its effect from the receivers’ perception that compliance will bring them a reward. Expert power is power based on the perception that the sender of the message is competent and knowledgeable. Referent power comes from the receivers’ identification with the source of the message. When the receivers identify with the source, they want to please the source by emulating the source.”

basic beliefs and purposes of the church. Carroll (1991:37) concludes that “When a pastor or lay leader exercises power legitimately – that is, acts with authority – he or she does so by directing, influencing, coordinating, or otherwise guiding the thought or behavior of others in the congregation in ways that they acknowledge as right.” Therefore, while the preacher and leader may exercise authority in a hierarchical, top-down, authoritarian fashion so that the congregation will be dependent and submissive, he or she may acknowledge the gifts of others in the congregation and then help them to claim their own authority for ministry (Carroll 1991:37). In this sense, the leader can be acting out his or her power with authority.

7.4.2 The Nature of the Power

Lovejoy (1990:38-39) explains more specifically, that the Greek word for authority, *exousia*, has several uses in the New Testament: “It is used in the secular sense of power to give orders (Matt. 8:9; Luke 19:17; 20:20), jurisdiction (Luke 23:7), and, in the plural, officials (Luke 12:11; Titus 3:1).” Even power itself is neutral and formal, almost indifferent, “if power is domination, it is ultimately destructive of beings” (Pasewark 1993:3).⁸⁰ In this sense, in an analysis and description of ‘power’, Foucault opposes sovereignty theology, saying that “power is not occasional, but on-going and ubiquitous – contra the belief of the orthodox domination theory, or so-called ‘sovereignty theory’ of power” (Cilliers 2013:2-3).⁸¹ Campbell (2002:20) also stresses power as not being only material, but also having a spiritual element in a negative sense in the New Testament⁸²:

80 Pasewark (1993:4) explains the reason that “For Christian theology, the unacceptability of this view of power is manifest; certainly, understanding power as domination is intolerable also for non-Christians. But the principal concern is a theological one. Christian theology has always assumed that God ultimately supports and redeems God's own creation. Simply to destroy created beings is not within the purposes of God. If part of this creation is human freedom, then the purpose of God relative to freedom is to fulfill it, perhaps to re-create it but not to destroy it.”

81 According to Cilliers (2013:2-3), Foucault presents three new views of ‘power’, “Firstly, Foucault was of the opinion that power is not occasional, but on-going and ubiquitous – contra the belief of the orthodox domination theory, or so-called ‘sovereignty theory’ of power...Secondly, power is not the possession of an elite, powerful few...Thirdly, power is intrinsically linked to knowledge.”

82 Campbell (2002:11) points out that the powers are the diversity of terms and phrases, the multiplicity in the New Testament, that is, “principalities, powers, authorities, dominions, names, world rulers, thrones, angels, elemental spirits, demons, princes, strongholds, spirit of the air,

The powers, then, are legion. And they have a spiritual as well as a material dimension. As such, they are a pervasive influence on human life, surrounding human beings and influencing us in subtle, invisible ways, infiltrating and shaping our spirits like the air we breathe.

Subsequently, he continues to describe the nature of the powers with the view that “the powers are created by God (Campbell 2002:22).” One may summarize it as follows:

Several important affirmations are implicit in this theological claim that the powers are created by God. First of all, the powers are creatures of God. Although this mystery is difficult for many of us to grasp, the powers are not the creation of human beings; they are not simply the institutional or structural consequences of human thought, activity, and organization...Moreover, it stands as a reminder that only God can finally redeem the powers.

Second, the powers are creatures of God. They have no existence independent of God’s purposes...In short, no matter how evil the powers become, they are not outside God’s sovereign purposes. Not only can God use the powers for good, but ultimately God can redeem them.

Third, the powers are part of God’s good creation. They have been created for the vocation of sustaining human life in society. Human society requires structures and institutions and systems; they are essential to the social character of our life together, and we cannot live without them...Consequently, the goal cannot be to destroy them but rather to redeem them – to call them back to the vocation for which they were created.

Finally, the fact that the powers are part of God’s good creation does not involve an uncritical obedience to the status quo. In fact, quite the opposite

serpent, dragon, lion, beast, Beelzebub, Satan, Devil.”

is the case. By affirming that the powers were created in, through, and for Christ, and by asserting that the powers “hold together” in him, the author of Colossians establishes a critical standard of expectation and judgment in relation to the powers. Where the powers function in ways that contradict the way of Jesus Christ, resistance is required (Campbell 2002:20-23).

Even the powers are created by God, according to Campbell (2002:31), and it is problematic that “In their rebellion the principalities and powers finally become demonic, having such dehumanizing purposes that they must be said to be governed by the power of death.” The rebellious powers moreover accomplish their deadly purpose through various strategies – negative sanction, rewards and promises, isolation and division, demoralization, diversion, public rituals, surveillance, language and image and secrecy (Campbell 2002:33-43). In the last nature of the powers, Campbell (2002:22-23) reminds us who may resist and conquest the worldly powers; that is, Jesus Christ, because the powers were created in, through, and for Christ, and Jesus also demilitarizes all powers and strategies of the Devil, on the cross.

7.4.3 Jesus Christ and the Power

As concluded in Chapter 6.1, for Ramm (1957:19), “God is the final authority in religion.” “How does God express His authority?” Ramm asks, and then answers that God expresses his authority *by divine self-revelation* (1957:19). Moreover, the living and supreme revelation is the person and work of Jesus Christ (Ramm 1957:36). In this regard, Lovejoy (1990:38) maintains that “Jesus Christ came as God’s self-disclosure and revealed the nature of God and his authority. Jesus’ attitude toward and employment of authority, consequently, give clues to a sound Christian understanding of authority.” As Campbell asserts above, for authoritative preaching the preacher should not only preach the identity of Jesus Christ itself, but also examine “How does Jesus Christ exercise His power in this world?”

Firstly, Lovejoy affirms that Jesus Christ claims this authority from being sent by the Father who has given him the authority to judge at the end of time (Lovejoy 1990:39). Secondly Lovejoy (1990:39) outlines the two aspects of power that Jesus exercises as

follows:

Jesus exercised his divine authority by destroying the demonic and rescuing people. Scripture attributes exorcism to the authority of Jesus (Luke 4:36). Jesus acted in authority when he forgave a man's sins and performed a miracle in confirmation of his power to forgive (Matt. 9:2-8). He acted with messianic authority when he cleansed the temple (Matt. 21:12ff.).

As Bloesch defines authority theologically, Jesus practices his power to expel the devil, and forgive people's sins. He acts out the basic meaning of *exousia* as "freedom to act." Ramm (1957:48) also asserts Jesus' acting in power:

The point is seen with special clarity in our Lord's authority to forgive sin. The power to heal signified the power to forgive sin; and the power to forgive sin, to heal. Our Lord could do either or both (Matt. 9:1-8). He claimed that the Son of Man had authority on earth to forgive sin, and He proved it by the power He manifested in healing a man.

Jesus understands his authority as intended to be a life-giving authority (John 17:2) (Lovejoy 1990:40). Campbell (2002:54) also summarizes the ministry of Jesus Christ, saying "Jesus engaged in a similar kind of enactment through his exorcisms and healings, which embodied the inbreaking of God's new creation into the world and demonstrated Jesus' authority over the powers of death at work in the world." Ramm (1957:47) evaluates the legitimacy of Jesus' power in his accepting validity for his authority from being by God's Son, and at the same time, imperial and veracious authority.⁸³

83 Lovejoy (1990:25-26) explains the importance of the two patterns of authority in Ramm's work: "veracious authority, the authority of truth, is the key type of authority when it comes to the actual functioning of authority. Veracious authority is the check on other types of authority. Without the authority of truth, for example, imperial authority may degenerate into authoritarianism. Any principle which does not properly relate itself to veracious authority will eventually prove itself to be demonic, or oppressive, or arbitrary."

7.4.4 The Cross and Power

Forsyth (1957:39) insists that Jesus' authority is not merely that of a strong personality or a striking message, but the authority of a redeemer, as follows:

This authority of the Redeemer is the final authority in Christianity. And, observe, I do not say the authority of Christ, but the authority of Christ as Redeemer, as our new Creator, the authority of Christ's person as wholly gathered up and completely expressed in the Cross, its work and its Gospel.

The cross, the redemptive work of Christ, is the focus of authority. The cross finally shows how Jesus Christ exercises his power. What then does the cross of Jesus Christ mean, with regard to power? Campbell (2002:61-62) explains this well, as follows:

So, on the cross, in his climactic moment of nonviolent resistance, Jesus seeks forgiveness for and reconciliation with the very enemies who participate in his crucifixion...The purpose of his resistance is to set people free from their captivity to and complicity with the powers; his goal is a community of people reconciled to each other and living in freedom from the powers...On the cross, Jesus resists not simply the political and institutional manifestations of domination but also the spirit of domination that lives within us and represents our most profound captivity to the powers.

On the cross, Jesus finally lives up His power to overcome the worldly powers and liberate people from enslavement. Moreover, according Campbell and Cilliers (2012:19), the cross is an interruption which recalls the disruptive way of Jesus, who in love challenged the powers of domination and violence and death, even though it cost him his life.⁸⁴ Thus, on the one hand, "Jesus' crucifixion exposes the lies and pretensions of the powers. He reveals them to be not divine regents of the world (despite their

⁸⁴ According to Campbell and Cilliers (2012:19), interruption is the first step for reframing that: "Rather, the cross at the center of the campus was an interruption - an interruption that exposed the world's assumptions about power and unsettled the symmetries and securities of the campus, including the theological symmetries and securities by which we often seek to "master" the cross. The cross was an interruption that recalled the disruptive way of Jesus, who in love challenged the powers of domination and violence and death, even though it cost him his life.

idolatrous claims) and not the agents of life in the world but rather opponents of God's way and purveyors of death" (Campbell 2002:62); on the other hand, "Jesus takes the first step toward setting us free for this kind of discipleship" (Campbell 2002:64). The cross creates a paradoxical space: even as Jesus Christ dies on the cross in the seemingly powerless death, it dominates the world as an alternative to the powers of death (Campbell & Cilliers 2012:20).⁸⁵

In the end, for this, Campbell (2002:90) suggests two points in preaching, namely; "First, preaching will seek to proclaim a *redemptive* word – a word that sets the church free from its captivity to the powers." The preacher should employ the Word of God to set people free from the bondage of the Devil through Jesus' life, death, and resurrection. Secondly, for Campbell (2002:92), "preaching will seek to build up the church as a community of resistance." Thus, preaching should seek to cultivate those deliberate practices of discipleship and community formation in the church that embody the way of resistance to the powers of death in and for the world (Campbell 2002:141).

In this sense, Lee (1997:108) points out the most serious problem of Korean preaching related to shamanism, that is, "...the fundamental difference between shamanism and Christianity is ethics. Shamanism is a self-centered religion, while Christianity is a self-sacrificing religion." Those preachers were more like shamanic figures, who have incorporated the sophisticated mentality of capitalistic and materialistic Western culture. Thus, the Korean church should recover a theological sense of authority, because obedience to authority is not servile subjection to an external power or norm, but rather glad acceptance of the message that saves and transforms.

Lastly, in order for power to be legitimate, Cilliers concludes that the preacher should not only remember the basic principle of Jesus' ministry, that is, "he does so in the little word *cross* (cf. 1 Cor 2:2)" (2004:222), but also follow the broken style of authority of

85 Campbell and Cilliers (2012:174) portray the cross of Jesus as foolishness, but ironically "Jesus on the cross unmasked the powers of death in the world, so preaching fools unmask the powers of the old age that hold people captive, revealing these for what they are, not the powers of life, but the powers of death."

Jesus that is crossed out by the text, and touched by the cross in the text, because “what to the world is the nonsense of God is greater wisdom than human wisdom, and what to the world is God’s weakness is greater power than human power (1 Cor 1:25)” (2004:222-223).

7.5 Summary and Conclusion

In this chapter, the researcher tried to suggest the practical tasks toward fostering the face-to-face relationship between the preacher and the hearer, participative role of the hearer in the preaching process, interactive persuasion between the preacher and the hearer rhetorically, and lastly, the theological meaning of authority and power in preaching.

Firstly, the Korean church needs to turn from the traditional through the narrative to community-orientated theology. It is closely related with the purpose of the preaching. As Rose states, the rest of the elements – form, contents, and language – in preaching are reformed by the purpose of the preaching. Thus, the Korean preacher should preach the Gospel to build up the operative community in view of the community-based turn of theology and homiletics. The Korean pulpit has long preached the consumptive sermon to solve the private problems of the hearer, so that the church finally has fallen into the well-being syndrome. In this sense, the Korean pulpit needs to apply the practice of public theology; that is, the preaching should reconnect the private realm and the public realm through proclaiming the redemptive work of Christ. Consequently, the Gospel should be proclaimed in terms of both ecclesial and public memory.

In the name of the traditional preaching, Korean preachers have neglected to apply the doctrine of the priesthood of all believers in homiletics. Even narrative preaching asserts the value of the doctrine; narrative homiletics underestimates the doctrine, to establish the individualism of the purpose in the preaching. Thus, it is necessary for the Korean pulpit to reconsider and apply the doctrine, because in order to overcome the individualistic tendency in the preaching, and nurture the role of the hearer in the whole process of the preaching. Moreover, the doctrine provides the foundation of the purpose

of preaching – the operative community – theologically. According to the legacy of Protestantism, all believers receive the same Spirit, so that there is no fundamental distinction between the priest and the laity, but various gifts for varieties of services.

Considering the form of the preaching, Korean preaching has kept to the three point sermon in a deductive rhetoric with the authority that originates from the structure of the society and the Biblical fundamentalism. When the narrative preaching of Craddock and Lowry is introduced into the Korean church, the pulpit really accepts the inductive preaching and the plot-centered preaching to develop the form of the sermon, which however promotes a theology of well-being in the Korean pulpit. Thus, the Korean church needs to refocus on the so called “theo-rhetoric” that does not emphasize the form nor the plot of the sermon, but its contents – the identity of Jesus Christ. Furthermore, the church should discipline the congregation as the disciples of Jesus Christ to hear the Word of God correctly. In this sense, the Korean church needs to use her due authority to provide the meaning, belonging, and empowering to the congregation, so that the Korean pulpit shall build the operative community with the work of the Holy Spirit.

Lastly, for 120 years Korean preaching has exercised the authority of preaching vertically or hierarchically, because of the influence of Neo-Confucianism and Shamanism and the American missionaries and homileticians. When one defines authority as a legitimate power, the Korean church practices power not for liberating us for creative service in the meaning of theology, but in the sociological sense, as a binding and directive force. Thus, in terms of the theological meaning of authority, the Korean preacher and leader should exercise power in ways that a congregation does not only recognize as legitimate, but which is also consistent with and contributing to the basic beliefs and purposes of the church. Although power is created by God, it is problematic by nature, because the rebellious powers always try to accomplish their deadly purpose through various strategies. In this sense, Jesus Christ counter-attacks the worldly powers, and exercises His power to destroy the demonic power and rescue people from their sins. Finally, he accepts the cross in order to set people free from captivity to and complicity with the powers, so that his goal is a community of people

reconciled to each other and living in freedom from the powers. Therefore, in order to exercise the power of God in preaching, the Korean preacher should remember the broken style of authority and power of Jesus on the cross, and also before going to the pulpit, he or she should be crossed out by the text, and touched by the cross in the text.

CHAPTER 8: GENERAL SUMMARY AND CONCLUSION

8.1 GENERAL SUMMARY AND CONCLUSION

This study attempted to indicate a new framework of authority based neither on the preacher nor the hearer-centered approach, but an alternative solution to this problem in the Korean Presbyterian Church. In order to transform from a hierarchy to a relationship of equality between the preacher and the hearer, moreover, the authority of preaching should be reflected by the interplay of the four voices of preaching; God, the Gospel, the preacher, and the congregation, through the guidance of the Holy Spirit.

To embody the hypothesis above, the researcher followed the four strategic phases of Osmer: this research 1) described the characteristics of the Korean pulpit regarding the authority of preaching; the one-sided relationship, communication, and preaching, 2) interpreted the historical and homiletical factors that influenced on the hierarchical authority and the hearer-based authority, 3) identified an alternative type of authority belonging to the operative community in terms of the pneumatology, 4) lastly, suggested four practical themes for the re-articulation of the purpose of the preaching, with the aim of improving the face-to-face relationships, the participative role, and the interactive persuasion between the preacher and the hearer.

Chapter 1 stated the problem of authority in Korean preaching, the aim of the research, the hypotheses, methodology and the delimitations of this thesis.

In Chapter 2, the researcher examined the Korean pulpit given McClure's criteria regarding relationships, roles, and rhetoric between the preacher and the hearer. The Korean pulpit set up the mode of the traditional homiletics; a preacher-centered and spiritual hierarchical relationship. The narrative homiletics was accepted by Korean homileticians but the case of the Korean church remains problematic in three areas, namely that the inductive preaching 1) developed the private realm rather than face-to-face relationships in the community; 2) lapsed into theological relationalism as a result

of the purpose of the preaching being seen to focus on the experience of the hearer; 3) and did not focus on the identity of Jesus Christ in the content of the sermon. Thus it was observed that traditional preaching imputed the authority to the preacher alone, and on the other hand, inductive preaching located the authority in the hearer.

In Chapter 3, in order to interpret the problematic tendency of the preacher-centered (traditional) and the hearer-centered (narrative) preaching, the researcher investigated the history of the Korean church and preaching in terms of Lindbeck's classification, a cognitive-propositionalist and an experiential-expressive model.

This investigation showed that: 1) the Korean preaching represented the traditional theology and homiletics described by Rose for 120 years, namely, transferring the truth of the text to the hearers, forming the three points sermon, choosing clear and simple words, and searching for a big, central idea and proposition, because the pulpit assumed that the gap between the preacher and the hearer was natural, and the role of preacher was to be the authority figure, answer-person, or authoritative interpreter of Scripture and life in the community; 2) the narrative preaching suggested as an alternative homiletics was also proposed to solve an individual hearer's problem, and provoked the hearer to draw his/her own conclusion, choose the language for the transformational aim, and amuse the hearers, so that the individual hearer decided whether the message was true or not, and exercised his/her own authority; 3) the failure to apply the doctrine of the priesthood of all believers in the traditional preaching led to the unfortunate gap between the preacher and the hearer, and the neglect of the doctrine posed a theological threat to the content of the sermon. It was concluded in Chapter 3 that because the purpose of the preaching was the most important element, and inextricably linked with the others elements, content, form, and language, if the Korean pulpit rearticulates the relationship between the preacher and hearer, one should primarily reconsider the theme of the purpose of preaching.

Chapter 4 examined the theology and homiletics of the three homileticians, Rose, McClure, and Campbell, who put the authority on the operative community as an alternative. Each homiletician suggested his or her new homiletics, namely, community-

based authority and preaching, in order to overcome the obstacles of both traditional and narrative preaching.

In considering Rose's method, comparison showed that 1) Rose constructed "conversational preaching", which placed priority on an equal partnership between the preacher and the hearer, McClure suggested "collaborative preaching", which was intended to empower the congregation with others, and for others in the preaching and leadership, and Campbell proposed "Christological-ecclesial preaching," proposing the cultural-linguistic theology.

2) The *purpose* of preaching for Rose, is a community of faith gathering around the Word and refocusing its central conversations for mutual edification; for McClure, a congregation was talking itself into becoming a Christian community through the conversation of the physical roundtable, and for Campbell, the sermon would move from the identity of Jesus Christ to the "building up" of the church, which was defined as its communal, messianic, eschatological, and apocalyptic dimension.

3) Regarding the *content* of preaching, Rose suggested an open conclusion, that is, tentative interpretations, proposals, and the preacher's wager, which led the congregation into sermon dialogue. In collaborative preaching, McClure articulated that God's word was decided by the sermons roundtable through the give-and-take of an open, ongoing, homiletical conversation. For Campbell, the original function of the Biblical narrative was focused on the identity of the risen Jesus as the content of the preaching.

4) The *language* of preaching for Rose was confessional and evocative words to reflect God's ongoing experiences of people, to be able to generate multiple meanings in conversational preaching. By contrast, McClure conceived some specific terms through the sermon roundtable during each step. In the relationship between faith and language, Campbell maintained that people learn the distinctive language and practice of the Christian community to be Christian, because the language has the performative and transformative character of preaching.

5) With regards to the *form* of preaching, Rose proposed an inductive and narrative form, because of the cumulative effects, and opening and leaving room for questions and discussion in the conclusion. The collaborative preaching, as well as the contents decided the form for McClure by the dynamics of a roundtable conversation, with the aim of empowering preaching and congregation leadership. For Campbell, in order to follow the ascriptive logic of the gospels, preaching needed to initiate with the particularity of Jesus, and moves from there to the church in and for the world.

6) Conclusively, although each homiletician mentioned above had some weaknesses, it was indicated that they favoured face-to-face relationships, fostering the congregation to participate in the whole process of preaching, and supported that the truth was to be told and interpreted as the task of the whole community. For this, first of all, one had to interpret appropriately the basic doctrine of “the priesthood of all believers” and also apply its homiletical marks to the pulpit critically.

In the first part of chapter 5, the researcher studied the necessity of the authority in the preaching event, because the authority affected the understanding of the nature of preaching itself, and the special responsibility or calling of the preacher. However, the difficulties for the authority of the preaching arose from social and cultural changes: 1) the questioning of fundamental assumptions about God, 2) the marginalization of the church itself, 3) dependence upon voluntarism in the work of the church, and, 4) clergy emphasis on shared ministry with laity.

In the second part of this chapter, the theological and homiletical authority of the three types was examined for clarifying the community-based authority, indicating that: 1) in the *traditional preaching*, the preacher was considered as the figure of authority. The pastor had authority with various elements; a divine calling, ordination, personal experience and the Bible. In terms of Weber’s classification, the traditional and charismatic views of authority were closely related to the grasp of the traditional preaching, because they commonly comprehended authority as an *attribute* possessed by the pastor and preacher. Thus, the authority easily became *authoritarianism*, that on

the one hand, separated authority artificially from the necessary considerations of veracious authority, and on the other hand, the preacher easily became demonic, oppressive, or arbitrary in a top-heavy relationship; 2) the premised authority of preaching, in *narrative preaching*, was considered an obstruction for the four reasons mentioned previously. Regarding this point, as Weber suggested as the third type of authority, rational-legal authority and understanding were more reasonable, because this interpretation focused on the possession of knowledge or other evidence of expertise that *de facto* authority implies, namely, penultimate basis authority. However, in this case, the authority easily became subjective because of its origination from the laity or congregation. The preachers endeavour to satisfy the congregation. Thus, when each preacher had his or her own authority, there was neither truth nor authority; 3) finally, in the postmodern ethos, the authority had two features that were derived from, but did not pinpoint one source. In this sense, the four essential aspects of preaching were suggested to be God, the preacher, the Gospel and the congregation, and each was examined as striving to preach with authority. Furthermore, these four aspects were related to each other in terms of the leading and guidance by the Holy Spirit. It was concluded that in this matrix, preachers spoke with authority, while the Holy Spirit worked in the whole process of preaching.

In Chapter 6, the researcher sought to explore the blending of the four elements (God, Bible, preacher and audience) to create a living voice that points to a central act of the Holy Spirit. The four elements of preaching were reconsidered and re-interpreted to establish the “Spirit-guided community authority” in the Korean homiletics.

Briefly, it was acknowledged that 1) in order for there to be authoritative preaching, God has to be present and speaking on the pulpit to exercise His power; it is God’s salvific act. Especially, the Trinitarian God works together; that is, the gracious revelation of the Father, Christ’s interceding presence, and the empowering of the Holy Spirit come together on the pulpit. For this, the preacher cannot go to the pulpit without humbly bending his or her knee before God.

2) The Christian preacher draws his or her authority from speaking the Gospel, which

proclaims the identity and work of Jesus Christ, empowered by the supreme revelation of God and the witness of the Spirit. Hence, the inspired Scripture and the witness of the Holy Spirit have a mutual relationship and work together.

3) For faithful and authentic preaching, the preacher was indicated as one who has received the calling of God and comes from the community of faith. He or she stands not on a hilltop, far off and on high like a king's herald, but with and in the congregation. In this sense, the preacher follows with a humbled authority the way and life of Jesus Christ, to be his disciple with the help of the Holy Spirit, "theonomously".

4) Lastly, in terms of the congregation, preaching should consider the congregation as the essential partner and allow congregants to participate in the whole process of the sermon in view of the priesthood of all Christians. In the postmodern ethos, the essential duty of today's church is to practice the act of forming disciples. Thus, the preaching sets out to establish the disciples of Jesus by providing meaning, belonging, and empowerment to the church members. This is completed by the Spirit, who utilizes the Church and her missionaries as His agents. Consequently, this study has confirmed that in order to overcome both *authoritarianism* and *subjectivism* in authoritative preaching, the four blending voices, with the Holy Spirit's guiding interplay are aesthetically essential, to reframe the event between the Holy Spirit and human agency including all aspects that constitute faithful and authoritative preaching in the Korean Presbyterian Church.

In chapter 7, the researcher introduced the four suggestions with regards to the way the operative community-based preaching could be done in the Korean Presbyterian Church. It was proposed that 1) the Korean pulpit had to be transformed from the traditional through the narrative to the cultural-linguistic theology in the purpose of the preaching; building up the operative community *homiletically* and applying the practice of public theology, reconnecting the private realm and the public realm through proclaiming the redemptive work of Christ.

2) *Theologically*, Korean preaching needs to reconsider and apply the doctrine of the

priesthood of all believers into homiletics, because the doctrine might help to overcome the individualistic tendency of the preaching, nurture the role of the hearer, and provide the foundation for the purpose of preaching; the operative community.

3) Korean preaching has to turn from rhetoric to *theo-rhetoric* that does not focus on the form and plot of the preaching, but on the contents of the preaching; the identity of Jesus Christ. In this sense, the Korean church would preach the Gospel in order to make the congregation the disciples of Jesus Christ who hear the Word of God correctly.

4) Lastly, the Korean church needs to exercise power to liberate the congregation for creative service in the theological meaning of authority. Preachers have to be cautioned that today, power is problematic in nature, so the preacher should follow the way of Jesus Christ, who resists power in the sociological sense, and exercises His power to destroy the demonic power, and rescue people for their sins. For this, one should remember that there is no other way but the cross, broken authority and power.

In the end, the preacher should above all use the authority as the basic principle of the ministry, as Jesus Christ did in His ministry; that is, “he does so in the little word *cross*” (cf. 1 Cor 2:2). The style of broken authority of Jesus, one has to remember, was crossed out by the text, and touched by the cross in the text.

What to the world is the nonsense of God is greater wisdom than human wisdom, and what to the world is God’s weakness is greater power than human power (1 Cor 1:25).

8.2 THE CONTRIBUTION OF THE RESEARCH

I believe that this research, firstly, revealed the problem of the Korean preaching; namely the misunderstanding of the nature of authority. Neither the Korean sermon nor the traditional homiletics has been developed in the last 120 years. Even with the introduction of narrative preaching, the Korean Presbyterian Church risked individualism, because it put the authority on the hearer.

Secondly, this research has shown that the community-based authority helped significantly and remedied to the Korean Presbyterian preaching. Regarding the doctrine of the priesthood of all believers, the authority of the Korean pulpit reshaped a legitimated authority homiletically and theologically, especially through the works of the four blending voices with the guidance of the Holy Spirit.

Lastly, it also defined the way in which the Korean pulpit could recover to transform the congregation to build the communal church, present the identity of Jesus Christ, and extend the Kingdom of heaven in this world, and restore the mutual and nurturing relationship between the hearer and the preacher in the Korean pulpit.

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